Record of Christian Work

VOL. XXXVIII. DECEMBER, 1919. NO. 12.

American Notes.

Leland Stanford University Is to Have a Student Pastor working under the joint auspices of the Presbyterian, Baptist, Congregational and Methodist Boards.

The Japanese in California Have Been Emigrating to Utah and Southern Idaho, as they are permitted to buy land in these states for farming purposes. There are 6000 of them in these two states alone and the Presbyterian and Congregationalist Churches are to undertake in common a religious work among them.

German-American Methodism Has an Admirable Record for Charitable Work. At present it sustains the German Methodist Asylum at Berea, Ohio, the Central Wesleyan Orphanage at Warrenton, Mo.; the Old People's Home at Quincy, Ill.; Bethesda Hospital and Deaconess Home, Cincinnati; Bethany Deaconess Home and Hospital in Brooklyn; Deaconess Hospital in Louisville; Deaconess Institute in Chicago; Milwaukee District Deaconess Home; Deaconess Home in St. Paul; Emmanuel Deaconess Home in Kansas City; Nast Christian Home for Young Men, Cincinnati; Pacific Old People's Home in Los Angeles and the Home for the Aged in Cincinnati.

The Chinese Presbyterian Mission in New York City has had a distinct reflex upon China. Two of its deacons are now heads of missions in the homeland. Three of its returned elders are in Chinese educational work. One is editor of a paper and head of the Boy Scout movement in Southern China. A former member is Chinese consul general at San Francisco, another consul at Vancouver, and a third vice-consul general to the Philippines.

The Largest Public Congregation in the City of Mexico, Protestant or Catholic, meets in the Methodist Church. One of the leading dailies schedules regularly the doings of Methodist headquarters. It is something new to note Bible quotations with considerable frequency in the papers. Mention is made of representatives in the National Congress quoting Scripture, one even bringing his Bible to the Capitol to read a long passage from the Gospel of Matthew as a part of his speech. In two of the largest Methodist provincial schools, the governors of the provinces come each year to preside over the Commencement exercises and children of governors and of other influential people are becoming pupils in considerable numbers. Village after village in the Pueblo District is opening up to Methodist mission work, the earlier persecution having given way to hearty appreciation and active coöperation.

The United War Work Fund provided the Y. M. C. A. with $100,000,000. On this it maintained 10,000 huts and 6000 secretaries. The Knights of Columbus received $30,000,000 and cared for 150 huts and 700 secretaries. The Salvation Army's share was $3,500,000 which provided for 45 huts and 186 secretaries.

The Bible Society Carries on Gospel Services at Coney Island with the sale of Bibles. Last summer a tugboat captain attended the meetings and bought a Bible. That same night on his tugboat he read it and was converted. He immediately began to tell the story of his conversion and also distributed the Word of God until 140 men had been brought to Christ under his ministry.

Mr. Sumitra Modak, who is at present in this country, is a leading member of the Congregationalist Church at Ahmednagar, India, and a prominent manufacturer with 5000 men in his employ. He represents on this trip the Indian Steel Wire Products Company with a capital of $20,000,000. He is urging American Christian manufacturers to establish plants in India in order in this way to help in the solution of India's problem of subsistence. Mr. Modak wears turban and sash on the streets of New York and Boston, but has nothing in common with the turban-wearing *swamis* who appear periodically in American cities.

There Are Now Twenty-six Roumanian Baptist Churches in the United States with a membership of about fourteen hundred.

The Mayor of Chinatown, New York City, is Mr. Lee Tow, the missionary in charge of the joint Methodist and Baptist work in the district. Mr. Tow began his mission on a soap box in the open air with a cornetist and singer provided by the Evangelistic Committee. He gradually gathered together a church, rounded up the children for instruction, won the confidence of the community as a whole and was chosen head of the Chinese Consolidated Benevolent Association, which is the premier position of Chinatown. On his election, the Association voted to do away with their idols and to close the joss house in which they had worshiped their ancestors for many years. One of the idols burnt was valued at $500, and an offer for that amount was made for it in vain. Fan-tan, white slave and opium joints are things of the past in New York Chinatown.

The National Catholic War Council is to conduct an educational film campaign. Film stories of Catholic heroes,—Spanish, French, Italian, Irish,—the Jesuit missionaries, Catholic soldiers with Washington, Catholic sailors, statesmen and makers of world history. The Council is also working to develop a Catholic Boy Scout movement.

The Dial Describes Archbishop Platon, now in this country, as closely identified in the past with "the dark forces of Russia," a member of the pogrom faction in the Duma, a leader of pogromist Black Hundreds and an active anti-Semite.

Notes of Negro Christian Life. **The Colored Men's Y. M. C. A.** in New York cost $28,000 and has been sold for $36,500. The new building opened in October cost $365,000 and is located at 181 West 135th Street in the heart of New York's colony of 100,000 blacks. The colored Y. M. C. A. of Chicago, which cost $185,000, has more than 1500 members.

There Are Sixty Churches for Colored People in Chicago with a membership of 31,870 (in 1916). Most of the larger ones maintain employment agencies and many have day nurseries for the care of children of mothers working out. The Chicago colored people also support their own hospital, the Provident Hospital, which, with the Freer Home for Nurses, represents an investment of $125,000.

Summer Schools for Teachers of colored children are growing very rapidly in the South. Literally, thousands of colored teachers have, in the summer past, been attending such schools. Tennessee alone enrolled 1600, and Virginia, North Carolina, Alabama and Louisiana have also done effective work in this direction. In Louisiana practically all the colored teachers of the state have been put to school in most approved fashion, as the first step towards developing educational conditions among the blacks of the state.

Lincoln University, a Presbyterian college for colored men in Chester County, Pa., has graduated 1350 men during its existence. The quality of these men may be judged by certain representatives mentioned in the *New Era.*

"When Liberia wanted a delegate for the Peace Conference, it chose a Lincoln man, Senator Charles B. Dunbar, '95. When Mayor Mitchel sought a colored man for the New York Board of Education, he appointed Dr. Eugene P. Roberts, '91, a physician in large practice and active in every good work. When the colored voters of Harlem required a representative in the State Legislature, they chose Hon. J. C. Hawkins, '03. When the War Department sent to France a colored regiment entirely under its own officers, the commanding officer was Col. F. A. Denison, '88. When the Freedman's Aid Society of the Methodist Church appointed a colored man on their Board, they chose Dr. Robert B. McRary, '85. When Livingstone College, N. C., is in need of a president it always chooses such Lincoln graduates as J. C. Price, '79, W. H. Goler, '78, and D. C. Suggs, '84. When Tuskegee Institute needed a dean for its Bible School, it selected Rev. G. Lake Imes, '04. When the Presbyterian Board for Freedmen wanted a wise and efficient field secretary, it chose Dr. John W. Lee, '99. When the U. S. Army wanted well-equipped officers for its colored regiments, it commissioned five Lincoln graduates as captains, and thirty-six as lieutenants. When the Y. M. C. A. sought leaders for army work, they selected thirteen Lincoln men, of whom two served with native troops in East Africa. Twenty-six of its graduates are preaching the Gospel in Africa. One is a bishop of the African Methodist Church."

The Higher Criticism of Homer and its Collapse. This parallels that of the Bible and is in both cases chiefly a product of German theorizing. The father of German Homeric criticism was Wolf, who treated the Odyssey and Iliad as Graf-Wellhausen-Kuenen the Hexateuch. Naturally the Greeks "could not write" in 950 B. C., and the great epics were the works of Homerides, or schools of later poets and editors of poetry. Lachmann cut up the Iliad into eighteen lays; Köchly into sixteen. Nitzsch suggested that Homer took the short lays of an earlier period and wove them into his poem. Hermann's theory was that to Homer we owe the outline, and to later poets the filling in of the epics. Gruppe believed that the Trojan War was a mythical reflection of the wars of Hellenic colonists in the Troad with Locrians and Thessalians. Bethe's theory was that it was a poetizing of the wars of Hellenistic tribes in Greece. Both Bethe and Gruppe were sure that our Homer is an expurgated edition modified by the Athenians of the fifth century B. C., ... and so on, in the familiar pipe-dream style of the Herr Professor.

But all this cloud of hypothesis has been driven away as smoke in a November morning by the excavators at Ilion, Mycenæ and Cnossos. Schliemann has dug out Troy town itself, from under a layer of five intervening cities. In the Shaft Graves of Mycenæ he has found Agamemnon's own family with a mass of riches in gold and amber and silver and delicate art productions,—the undoubted witness of a high civilization. Sir Arthur Evans has proved from his archeological researches in Crete that not only did the Greeks of Homer's day write, but that writing was used at least a thousand years prior to this. Homeric quotations in Egyptian papyri of the third century B. C. indicate a well-established text long before that century.

All of which should be borne in mind when German negative criticism of Moses and the Psalms is under discussion.

A Whole Christ in a Whole Bible. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." And the Apostle, after recounting more particularly the hope of the Coming, ends with, "Wherefore comfort one another with these words." No. 38 in the Greek Papyri of Milligan gives the pagan parallel to this passage:

"Irene to Tacunophria and Philo, good cheer. I was much grieved and wept over the blessed one as I wept for Didymus and everything that was fitting I did and all who were with me. *But truly there is nothing anyone can do in the face of such things. Do you therefore comfort one another. Good-bye.*"

But there are no words of hope with which to comfort one another.

It is significant that this passage of Thessalonians—one of the most precious in the New Testament—is eliminated from the denatured "Shorter Bible" which has been edited by Prof. C. F. Kent and two collaborators from the Y. M. C. A. and Y. W. C. A. It is but a step from the abandonment of the hope of Christ's Coming, back to pagan hopelessness. And this pagan hopelessness is common enough in our day. It is, for instance, powerfully exemplified in the monument at Rock Creek, outside of Washington, which Henry Adams—a typically pagan product of Boston Unitarianism—set up as a memorial to his wife. Mr. Saint Gaudens who modeled this extraordinarily beautiful and saddening symbol has called it "The Mystery of the Hereafter" which is "beyond pain and beyond joy," and Hildegarde Hawthorne has expressed its joyless anæsthesia in verses which Mr. Saint Gaudens thought closely appropriate.

"Yea, I have lived. Pass on
And trouble me with questions nevermore.
I suffered, I have won
A solemn peace forevermore.
Leave me in silence here.
I have no hope, no care,
For I have borne but now no longer bear.
. . . . . .
"Though I have sought I care not now to find.
If I have asked I wait for no reply.
My eyes from too much seeing are grown blind.
I am not dead yet, do not need to die.
Pass on. Ye cannot reach me any more.
Pass on, for all is past.
Hush,—silence settled ever more and more,
Silence and night at last."

Mr. Saint Gaudens was brought up in a Bibleless church. When he was preparing by study of the person of Christ to model the Christ figure back of the Phillips Brooks statue in Boston, he found first Renan's "Life of Jesus" which he read with avidity and then Tissot's illustrations. Then, his biographer tells us, he turned for further literature to his friend, Henry Adams, who suggested the Bible. This he read.

"While he ruminated upon his task a sincere change in his attitude towards his subject came over him. Hitherto, although educated a Catholic, he never found appeal in the self-chastising doctrines of Christianity. Only the joy of religion had drawn any response from him. He always remembered his aversion to his schoolmates who, according to their instructions, beat their chests and named themselves miserable sinners,—craw-thumpers he used to call them. But now, as he gave the subject more and more individual thought, Christ no longer stood to him as the head of a cult that announced bewildering self-contradictions and endless punishment of sin, but became the Man of men, a Teacher of peace and happiness."

Peace and happiness belong to those who follow Christ and who "have in their hearts songs of the Lord's Coming," to use the beautiful phrase from the "Odes and Psalms of Solomon," the earliest hymn book of the Church. What is needed is not the shaving down of the Bible but its widest distribution to those who, because of one or another circumstance, know nothing of it.

A Present-Day Comment on the Third of John. The police riots in Boston were not without a certain theological significance. External control disappearing, the evil human heart exhibited itself in its bald reality,—murder, loot, assault, lust, crap-games on Boston Common almost under the bronze, statuesque noses of William Ellery Channing and Edward Everett Hale. We turned up a certain page in "The Education of Henry Adams" when the news came from the best of all possible towns. Adams describes the teaching of

"the score of Unitarian clergymen about Boston who controlled society and Harvard College. . . . . Social perfection was sure because human nature worked for good and three instruments were all she asked,—suffrage, common schools and press. . . . . Man needed only a correct knowledge of facts to reach perfection. They insisted on no doctrine but held that leading a virtuous life was sufficient for salvation."

Mr. Adams was brought up in the inner circle of this teaching but was evidently of too acute a mind to accept it. He asserts that "the faculty of turning away one's eyes as one approaches a chasm is not unusual and Boston showed how successfully it could be done."

Of his own religious history, Henry Adams gives a few significant hints.

"As a boy he went to the Unitarian Church twice every Sunday; he believed in a mild form of deism. He prayed. But neither to him nor his brothers and sisters was religion real. Even the mild discipline of the Unitarian Church was so irksome that they all threw it off at the first possible moment and never afterwards entered a church. The religious instinct had vanished and could not be revived although one made in later life many efforts to recover it."

The whole melancholy self-portraiture of a restless, hopeless, peace-lacking, uncertain life is a sufficient commentary on the prevailing theology of his Boston boyhood which deliberately suppressed Christ's words, "Ye *must* be born again." For these words are as applicable to Adamses as to September mobs.

Contemporary Christian Biography. Mr. E. W. Fritchley of Bombay was, in early boyhood, poor, unschooled and handicapped with the social disabilities of Eurasianism. But he came under the ministry of Bishop William Taylor and gave himself to Christ. Bishop Taylor emphasized the duty of tithing, but in the case of a poor boy who sold on the streets the socks his mother knit at home, tithing seemed a thing of real hardship. Nevertheless, he did not flinch, but set apart a tenth of his $20-a-month wage saying:

"All right, Lord, I'll make a contract with Thee. If Thou wilt bless and help me, I will give Thee a tenth of all I make; later I will give a fifth; and later I'll give Thee everything I earn to help build the Kingdom."

"I knew that little boy when he became a man," writes a correspondent to the *Indian Witness*, "and was his pastor for four years at Bowen Church, Bombay. He is

one of the leading architects of India. Splendid buildings in that city and in many parts of India bear the marks of his rare skill. In the prosperity of his manhood, achieved through struggles and untiring effort, he has not forgotten the contract of his youth and the Lord has not forgotten him. He has been zealous for Christ and His Church, planning buildings, holding conventions, distributing tracts, fighting the liquor traffic, encouraging worthy undertakings and even serving the Church often as lay preacher. To these and other interests he has given daily attention. The splendid building for the Poona Orphanage, costing $25,000, and a new church at Kalyan are results of his energy, generosity and Christian consecration. In all his life and business he recognizes that he is first a steward of the Lord."

The Late Hon. and Rev. Andrew Campbell, D. D. So the *Record of the United Free Church of Scotland* characterizes this great missionary who has passed beyond. Yet he was a man without formal education (in spite of his degree from the fastidious and aristocratic University of St. Andrew's) who began life as a stonemason. Free St. George's, Edinburgh, and the Royal Infirmary are among the buildings he helped to erect as a young man.

He was converted under the ministry of Dr. Wilson of Fountainbridge and directly became an active volunteer worker in the Carubber's Close Mission. Later he was sent out as a layman to initiate work of emancipation of the Santals from their bondage to money lenders. Then he became an evangelist and for forty-seven years labored among these people. He founded the station of Toondee, taking possession of the village for Christ by singing with his Santal Christians the one hundredth Psalm under a shady tree. From that day, said the natives, demons were no longer known there. The fact that he held the lease of the village gave him among the people, for the rest of his life, the status of a village chief.

His ministry was of the most many-sided sort. He prepared the Santal Dictionary, one of the most important of his numerous literary works. He introduced silk culture among the Santals, together with other industries. In 1897 he carried on an immense famine-relief undertaking, having five thousand people at work under him. He built roads and bridges, being a born engineer. The largest of the bridges on the highway between Pokhuria and Dhanbaid has been named the Campbell Bridge in recognition of these services. He was an appointed magistrate among his people,—holding court on his own veranda in some *nine* languages and his decisions were never appealed from. He also served the British Government as member of the Legislative Council of Behar and Orissa.

"As a speaker he was much more fluent in Santali than in English, and to see him at his best was to see him preaching the Gospel he loved to the people for whom he lived."

Himself unmarried, he adopted and reared famine waifs. One of these, named Mary after a greatly loved sister in Carstairs in Scotland, became the wife of a teacher and mother of children. One who saw them remarked on the difference between these little ones—well-nourished, scrupulously clean and tastefully dressed—and their mother and her brother when they came to Mr. Campbell years before,—pinched, unclothed, unkempt.

Dr. Campbell was an authority on the fauna and flora of Chota Nagpur, contributing to European collections and having in his bachelor quarters black bears, blue deer and two (caged) full-grown leopards!

Illustrations of Grace. **The Central American Bulletin Mentions a Convert** who bids fair to be a power for God in his home town as he was formerly a power for evil.

"Such was his reputation that shortly after his conversion he received a message from a man just over the line in Salvador offering him one hundred dollars, a fine mule and a Colt's revolver if he would get rid of an enemy for him. His answer was a straight talk on the eternal abode of murderers and the importance of attending to the soul's salvation."

Mr. Kamiyama, Colporteur of the American Bible Society in Japan, at nineteen killed a man in a fit of anger and was condemned to hard labor for many years. The first decade of prison life was marked by unruly and insubordinate conduct with frequent severe punishment. Then he stumbled upon a Bible and reading the verse, "Come unto me, all ye that labour and are heavy laden," exclaimed, "This

is what my heart has been crying for all my life." In writing of his conversion later, he said:

"In the past I had attended the Buddhist chapel service but the priests' ineffectual prattle went in at one ear and out at the other. This one verse from the New Testament was imbued with a power that effected an instantaneous and complete change in me."

Christ became the Center of his life. His conduct was now so different that the prison authorities soon learned to trust him and placed him over other prisoners. Three years ago he was liberated and, thanking God, he prayed that henceforth he might spread the Word among his countrymen. So he has been now, for two years, a valuable colporteur of the Bible Society.

Sister Margaret Is Attached to the Staff of Dr. F. B. Meyer's Church in London. Some time ago she was passing through a street in the neighborhood when she observed a man with a girl whom he was evidently compelling to accompany him. The Sister intervened, and was not only knocked down for her pains, but also severely kicked. In spite of her serious hurt, however, she visited the same street on the following night, met the same girl and was able to give her a new start in life. The Sister, Dr. Meyer said, could never quite understand why the Lord had allowed her to be so kicked. But some time afterward, while visiting soldiers in a hospital in Northern France, she suddenly came face to face with the man who had assaulted her. *He had lost both of his feet.* He told her that he had never had a happy moment since he kicked her and that the memory of the incident had always haunted him. The Sister visited him until he died and was the means of bringing him to Christ.

The Word Working. Dr. Agide Pirazzinni of New York saw one day in a store window in Rome a big open book. He read two passages and was so impressed that for a week he went every day to the same window to read the new pages as they were turned. The store was an agency of the British Bible Society.

"He finally went inside and bought a copy of the Bible. He had never heard of it and thought himself very fortunate to possess such a marvelous book of religious knowledge, believing himself to be the only person in Italy to own it. A few years after, entering a Waldensian Church, he found brethren who had the same Book and the same faith."

Mr. Michele Nardi, who is called the prophet of Italians in America, was a prosperous business man with ever widening opportunities for making money in his adopted country.

"One day a business man told him that he was ready to sign a contract by which Mr. Nardi would profit, on condition that he would read a chapter out of the Book he was going to give him. Mr. Nardi agreed and put the Book in his pocket. When he went home he read the third chapter of John. It was the first time that the New Testament had been placed in his hands. That night he did not go to bed but through struggle and prayer gave his heart to Jesus Christ. A few weeks later he sold his business and retired for a whole winter to a small house in the woods near Pittsburgh, spending his time in prayer, meditation and study of the Gospels. He came out of this preparation a man baptized by the Holy Ghost and later became the founder of hundreds of missions and churches among his countrymen from California to Maine."

Notes of Mission Work among the Jews. Mr. Lewek of the Chicago Gospel Mission tells of the courageous faithfulness of one convert. This Jewess attended a Bible class and was profoundly converted. When persecution arose she stood firm. At her own mother's suggestion, she was turned out of doors by her husband. Though she had a good home and servants she willingly **went to work in another woman's kitchen** saying, "If my Lord gave up Heaven and came to earth for me, I can give up my comfortable home." She was not allowed to see her husband, but after some months there was a reconciliation and she returned home where, according to her husband, "she keeps talking to all visitors about Jesus."

Mrs. Rounds of the Chicago Mission describes an attack made by Jews upon a mission automobile which had taken its station on the corner of Ashland Avenue and 12th Street. Stones, bad eggs and rotten vegetables were thrown. As these did not avail to break up the meeting a **Jew with an immense bulldog** lifted the creature up

into the automobile and urged it to attack the ladies. But the dog balked and could not be made to bite, so that its owner finally withdrew him, cursing.

In the *Jewish Missionary Herald,* the Rev. Mr. Levin mentions meeting a Jew in Lyons Restaurant in Nottingham, England, who was a Zionist, but a "spiritual" Zionist, *i.e.,* one who was pessimistic about the plans of political Zionism and who longed for something more than the Zionist campaigners have outlined. He wound up with the pregnant remark:

"What is the good of a land without a leader? What the people need most is a leader, **someone to lead them back to the God of the Bible,**—the Book which is the secret of England's greatness."

Irish Notes. The Irish Church Mission carries on Bible colportage with success.

"The colporteurs have almost invariably been received with the greatest friendliness, sometimes the people have insisted upon their taking tea with them."

Ignorance of the Scriptures is general. In one place a woman who had bought a Gospel happened to open at Matthew xxv. and brought it back, saying angrily that it was all wrong, this story of there being ten virgins in Heaven. A careful explanation was necessary to convince her that the story of the ten virgins was no insult to the Blessed Virgin Mary. At another place a woman wanted to know if the Testament had anything to say about Daniel O'Connell! Numbers of classes in Irish have been started with the New Testament in Irish as textbook. This Bible teaching in their own tongue is very attractive to the Irish people. A mission inspector reports on various of them, thus:

"The first teacher produced nineteen pupils for my inspection. I was able to return thirteen as being qualified to pass into higher classes. He lives in a wild, secluded glen shut off from civilization by a chain of lofty mountains. The people are kindly but ignorant and superstitious and easily influenced by their priests."

A widely spread skepticism—the natural reaction from clericalism—is reported from some southern districts. This is something new in Ireland although common enough in other Catholic lands. Colonel Lynch, the Member of Parliament from West Clare, and a Roman Catholic, is demanding that priestly control of state education in Ireland be abolished. He affirms that the Sinn Fein movement is in great part run by young priests and adds:

"It is of no use for Sinn Feiners to shout with excitement that Ireland is not priest-ridden, for any impartial observer has the truth brought home to him at every turn."

We regret to have to record that the Irish Presbyterian General Assembly has rejected the proposal to exclude from membership any person engaged in the manufacture and sale of intoxicating liquors. The vote was 236 to 101. This, of course, is not only a blot upon Irish Presbyterianism but upon our common Protestantism, inasmuch as it assimilates us so far to the moral standards prevailing in Catholic churches. That section of the 1898 Report of the Royal Commission on Licensing which deals with the drink situation in Ireland is one of the most terrible documents we have ever read. The Protestant churches in Ireland should be the leaders in the alcohol emancipation of their drink-sodden land.

A Liberal Blind Alley. **Prof. Alfred Loisy of the Collège de France,** formerly leader of the Modernist group in French Catholicism, writes in *Scientia:*

"One is tempted to cry with the ancient seer, 'Babylon is fallen, is fallen.' The proudest thrones have tottered and those who sought world dominion are overthrown. The spiritual Babylons are shaken and weakened. But one must not exaggerate the results attained. Other Babylons have gone down in the past, but Babylon has ever risen again. The seed of sensuality, brutal force, pride of dominion is everywhere scattered among men. No practical measure must be neglected to prevent the return of the Beast. But the wisest institutions of peace, the most ingenious political combinations, instruments of arbitration and the rest will not prevent the reincarnation of this monster if the conscience of a new humanity does not give to all these things the august character of a religion."

When one asks what this religion is to be, we get that lame thing "the religion of humanity" as summarized this time in "the lofty messages of President Wilson." But

there was a better hope given humanity in old Babylon itself,—the hope of

"a Kingdom that the God of heaven shall set up, which is to break in pieces and consume all these kingdoms, *and it shall stand forever.*"

Spanish Die-Hards. The clergy of the Spanish province of Vizcaya seem to be a fairly dependable Old Guard of Rome if we can trust their own statement:

"We desire Catholic unity with all its consequences and that no crime be more abhorred or more bitterly punished than heresy, the rebellion against God and His Church. We maintain the integrity of the faith of our fathers and firm adhesion to the throne of St. Peter. We desire to give to God that which is God's and to Cæsar that which is Cæsar's, yet we also desire that Cæsar shall humble himself before God and that State and Church be bound in one as body and soul. We detest liberty of conscience, freedom of thought and all other ruinous liberties with which the imitators of Lucifer corrupt the nation. We wish to combat liberalism, progress and modern civilization and its accomplices in politics and philosophy. We believe liberal Catholicism a union of light and darkness, of Jesus with demons, more dangerous than our open enemies."

Among Slavic Peoples. **The demands of Bohemian Catholics for Church Reform** are described by the *Semaine Catholique* as

"a real movement toward the foundation of a National Tchechish Church which will approximate John Huss in the measure that it detaches itself from the Holy See."

This Catholic paper sees in it the result of the *Los von Rom* movement of which we have heard little in late years. This may be so although that movement was rather German than Tchechish. In a letter to Cardinal Cernach the Pope orders the Bohemian bishops to announce that he

"will not even consider the question of celibacy since that institution has always been one of the glories of the Latin Church and the chief cause of its fruitful activities."

Josef Novotny, Pastor of the First Baptist Church in Prag, has lately been in the United States. He describes President Masaryk as a deeply religious man who prays and reads the Bible daily.

"I preached on the day of our independence in the greatest squares of Prag," says Mr. Novotny in an interview in the *Standard*, "everywhere to attentive crowds. I said: 'The Roman Catholic faith was not chosen by you. Choose for yourselves. Your fathers were Protestants. Your fathers were missionaries to other countries. Choose for yourselves.' And they will choose for themselves. We must give them opportunity to make the right choice."

In Jugo-Slavia There Is a Distinct Rift between the older and younger clergy of the Roman Church, the latter demanding, and the former refusing, reforms. These reforms relate to the abolition of celibacy, the emancipation of the episcopate in matters not pertaining to doctrine, and deliverance from clerical garb and shaving. A conference of all the Jugo-Slavic bishops has been held at Zagabria to take position against this threatened revolt.

In Poland Also There Are Stirrings in the direction of a national Polish Church. Thus a church at Metvesowz has chosen its own priest and parish council with twelve members. The purpose is to distinguish the people from the hierarchy,—the former constituting the essential church. The growth of democratic ideas in Central and Eastern Europe is likely to bring about many such incidents.

Brief Notes from Abroad. **The Spanish Religious Orders** have immense sums invested in the mines at Bilbao and Melilla, in Barcelona cotton mills, in transatlantic steamships and in railways in Northern Spain. In Figuéras, Segovia and Madrid the religious orders carry on large business in perfumery, lithography and other enterprises, and are exempt from taxation. General Weyler, who declares himself a good Catholic, complains that the orders compete with manufacturers and workmen in all branches of industry.

"This explains the hatred of the laboring class for them. They should be obliged to pay the same taxes as others."

The Rt. Hon. Arthur Henderson, who is both British cabinet minister and Methodist lay preacher, has recently said:

"If the Church would institute a real movement for international justice and good will the labor party of the world would fall into line. If the world is left

to itself I dare not think what is ahead of us."

One could wish that Christian labor leaders like Mr. Henderson, Mr. Thomas, Mr. Adamson, and Mr. James Duncan of the American Federation of Labor (who is a member of the Westminster Presbyterian Church, Seattle) might get together with the friends of labor in the churches, draw up a practical programme and take steps for the formation of a powerful joint organization representing both labor and the churches. Russia and Hungary have demonstrated the disaster which follows leaving the social question to Jewish agitators.

A Salvation Army Officer in Moscow writes that various Russian priests have become interested in evangelical religion and have begun to conduct revival services. One Salvationist lieutenant has already spoken in a church on invitation of the priest, and women officers have been invited to do the same. The Bolshevik authorities carry on atheist propaganda among the children. Masses of them are bribed by specially good food (very rare in these hard times) to renounce God, to boycott churches and to give up prayer.

"The public schools are now mixed,—with morals indescribable, literature of the worst kind being distributed among boys and girls. Dancing takes the place of religious instruction."

Monsieur Venizelos, the Greek Premier, has invited the Y. M. C. A. to open work in Athens.

Monsieur Ferdinand Cattelain, a Young French Protestant, Has Brought a Special Message from the Bible Society of France asking from the American Bible Society the immediate shipment of 20,000 French New Testaments. Monsieur Cattelain declares that the interest of the French people in the Bible has been intensified to a remarkable degree by the visit of millions of Allied soldiers, each with a copy of the Testament. The appeal of our national leaders to the American people to supply the men of the army and navy with Testaments as an essential to morale has had a marked effect on the people of France.

The Congregationalist Churches of Japan have been requested by the Navy Department of the Japanese Government to take over the work of the American Board in the South Sea Islands for which Japan is to be the mandatory of the League of Nations.

Mr. Paul Kanamori, the Japanese evangelist, is conducting meetings in the Japanese community of Hawaii.

The Conversion of Three Priests Is Reported from Brazil by Señor Garcia of Sao Paulo. Two of them are Spaniards. Don Ricardo Mayorga was converted in Sao Paulo and is now active in evangelistic campaigning. The second, who was an Augustinian friar, as Luther, gives promise of being a good evangelist. The third, one of the leading Catholic clergymen of Rio de Janeiro, recently made his confession of faith in the Presbyterian Church. This was published in its entirety by the dailies of the city.

Friedrich Naumann, the spokesman of Pan-Germanism, is dead at the age of 59. He is best known to the general public by such works as "Mittel-Europa" and the brilliantly written "Asia," in which he preached the doctrines of German expansion and "manifest destiny." But before he went off into the world of politics and made shipwreck of his spiritual career, he was a devout and sympathetic figure in German church life, a pastor and the editor of *Die Hilfe,* a paper dedicated to the economically oppressed. In this little weekly he published for a number of years a column of meditations on spiritual things, which in their collected form constitute one of the classics of German religious life. And yet this spiritual leader of the German people became in his political phase one of the misleaders of his nation and of the blind guides, who led it into the present terrible morass.

A Scottish Churches' Memorial in Jerusalem, in grateful remembrance of the brave men of Scottish birth who gave their lives for the liberation of the Holy City and the Holy Land, is proposed. It will be erected jointly by the Church of Scotland and the United Free Church of Scotland and will take the form of an Institute for Biblical Research and a Presbyterian Church. It will be called The Scots' Kirk and College in Jerusalem.

Dr. Borchgrevink, a distinguished member of the Norwegian Mission in Mad-

agascar, has recently passed away. He was pastor's son, educated in both medicine and theology, and spent forty or more years as medical missionary. As professor in the United Protestant Medical School in Tananarivo, he trained a long succession of Malagasy physicians. He received from the French Government the cross of the chevalier of the Legion of Honor.

Mr. W. P. Schreiner, the High Commissioner for the Union of South Africa in London and former Premier of Cape Colony, is dead. His father was a missionary in South Africa; his sister the novelist, Olive Schreiner, and his brother the useful and eminent Theodore Schreiner. Mr. Schreiner was a good friend of the blacks of South Africa, and it was largely through his efforts that the South African Native College came into being.

General Booth passed away August 20, 1912. But his great organization is still growing. Within the intervening time it has opened work in seven new countries,—the Celebes, Russia, British Honduras, Burmah, China, Portuguese East Africa and Cuba.

The German Spell seems to be breaking when Dr. R. H. Charles of Oxford, the great authority on Jewish Epigraphy and Apocrypha, can write in the second edition of his "Eschatology" of Schweitzer:

"Since Schweitzer's eschatological studies show no knowledge of original documents and hardly any of the first-hand works on the documents, and since further they make no fresh contribution to the subject, no notice is taken of him in this edition."

Clearly, Dr. Charles does not sympathize with Prof. Friedrich Delitzsch's belief in "the omnipotence which resides in the ink of a German scholar."

The Chinese Labor Contingent is returning home from France and the Y. M. C. A. in China is taking steps to welcome them to their villages. In Shantung a study of all the places from which they went out is being made in order to keep track of them. Three special Chinese secretaries have been added to the staff to take over this work, a huge matshed has been erected at the point of debarkation and arrangements made with hotels to shelter the homecomers, pending settlement of accounts. Special tents for meetings and classes are to be set up along the railway line and the churches advised to get into immediate touch with the men as soon as they reach home.

THE MISSION FIELD.

The Mohammedans of Russian Turkestan are on the heart of Miss Jenny de Meyer who is working at "the humble but blessed work of a pedlar for Christ's sake." Miss de Meyer describes the Tartars of Russia as the most wide-awake of the Moslem peoples. From Kazan, Orenburg, Baku and Simferopol they are flooding the markets of Russia and Russian Central Asia with Moslem literature of all kinds. They have well-stocked bookstores, reading-rooms and colporteurs.

"While traveling as a sister of mercy on a Russian steamer carrying pilgrims to Mecca, I recall these Tartar colporteurs and my impotent grief when I saw pilgrims squatting around them listening to their reading,—while I had nothing to offer them."

So Miss de Meyer has been at work translating tracts for these in many different languages.

"Turkestan being a meeting place of men of all sorts and conditions, I had need of as many as twenty-two languages in order to reach most of them. Because of the objections the Moslem raises against the Word of God, it is often necessary that the tract precede Bible distribution, answering questions and removing objections. With the help of a Mullah at Tashkent I set out to translate something for my people, the Sarts. He made me promise never to divulge his name except to God in praying for him. We finished four tracts and multigraphed four thousand copies of them. They evoked much interest, discussion and opposition and also, thank God, assent, from some sincere God-seekers.

"Later I settled down at Samarkand to prepare seed for future work. The Lord provided me with a Mullah,—intelligent and spiritually minded, a descendant of Ali, son-in-law of Mohammed. For about a year we worked together at the translation of seven new tracts—one of them a real book of 134 pages, so that now twelve MSS. are waiting to be printed, scattered, read,

debated and believed. Every word was prayed over by me as I discussed them with my Mohammedan helper.

"Within a month or two I hope to return to my field in Russian Central Asia to print these MSS. As every other worker among Mohammedans, I expect to find a great change in the field. The 'House of Islam' has been so mightily shaken that windows and doors are wide open,—enter who will and who dares in the name of the Lord! All Russian Central Asia heretofore closed is now open."

"Over Six Hundred Families of the Lisu Tribe have put away their idols and turned to the Lord during the past year," writes Mrs. J. D. Fullerton of Szemao, China.

"These people are despised by the Chinese but they are chosen of the Lord. We have had years of difficulties, toil and tears over the Chinese with few results, but among these people God Himself has done a wonderful work in bringing them into the glorious life and liberty of Jesus Christ.

"In less than four months house after house, and village after village, were cleansed from idolatry and now instead of wood, paper and stone they have the walls of their huts decorated with Scripture texts pasted on the mud. It was a joy to see big piles of idols going up in smoke and as we chopped them up before burning we heard some say, "Be gone, foe! forever." In several places they burned big bundles of incense sticks which would have brought them in a bit of money, if sold. They are rejoicing in their salvation from sin and fear. In home after home all, from the oldest to the youngest, are lifting up hands in worship and prayer to the only true God. When we visit the mountain villages we hear from afar the songs of one or another singing the hymns of salvation.

"They love to pray and want you to come into their homes and pray with them. One day my husband was going into the forest near by to have a season of prayer and one of the leaders in the village said to him: 'Are you going to pray? I want to go with you.' We have never met a people so eager to learn the Scriptures and hymns as they are. After the day's work they gather together to sing and pray and help each other, one telling the others what he remembers."

An Illustration of a Corn of Wheat Falling into the Ground to Die, and to bear much fruit later, comes from Dr. Graham of the Presbyterian Mission in the Philippines. A group of believers has been found by a colporteur at Cambangay in the north of Bohol whose faith had its origin in the following circumstance. Some thirty years ago a Spanish friar, who seems to have had more of a conscience than most of his colleagues, issued a little book of extracts from the Bible. When the clergy got wind of it they suppressed it and paid as much as twelve *pesos* for the return of individual copies sold originally at fifty *centavos,* or one twenty-fourth as much. So fearful were they of the words which are as light to the path! But a certain Jacinto Mendez retained his copy and in 1905 extended his knowledge of the truth by reading a Gospel of John procured from Cebú Station. For twelve years this man and his neighbors have been reading and trying to live by the truth found in John. In 1917 the colporteur discovered the group and sold New Testaments to them, with the result that twenty-five have been baptized by Pastor Leopando.

"Another family has been converted by the testimony of a man we never knew. When dying he called his relatives around him and producing a New Testament told them that this Book had the secret of true religion, and that the day was coming when it would be supreme in Bohol. He died begging them to read it. They did so and are now in communion with us."

Dr. Graham also writes of a pre-papal pagan, an old Filipino who cannot read, but who has brought in more converts than any other member this year.

"Before his conversion he was known as the king of the *dewatahan,* or worshipers of an old system of idolatry in vogue before the Spaniards came to the Philippines. He officiated as a kind of priest, sacrificing pigs at night on the mountain-side in order to bring rain, and practising all kinds of charms to drive the evil spirits out of sick people. Since his conversion he has memorized great numbers of texts, in fact, whole chapters of the New Testament, and the pivotal text and chapters of the Old Testament so that he understands God's plan of the ages as revealed in Scripture. As the old man cannot read he has learned most of these passages at the quarterly conference for Bible study when he pesters everybody who can read, to read the lessons to him over and over again. He spends days soul-hunting, usually after one at a time, with great success."

An Address by the District Judge of Nellore, W. L. Venkataramiah, a Christian Hindu, was the feature of the Kodaikanal Missionary Conference.

"I for one," he said in a fine peroration, "am firmly persuaded that the Despised and Rejected of Men, Who subdued Greece and Rome, will yet gather India to His bosom. But of one thing we may be reasonably certain. In the immediate future, Christians, Christian institutions and Christian effort must be prepared for hatred, opposition and persecution. What then! The Church must simply go forward where its Head may lead.

"Time would fail me were I to attempt even a bare mention of all the forward movements in India that Christianity has inspired or aided. For what Christianity has done in regard to the education of women and the recognition of their lawful place in the home and society, India owes a debt that can never be repaid save by undying gratitude. In the matter of medical relief to suffering womanhood, Christian charity again has led the way. The "depressed," or rather oppressed, classes are the object of much solicitude nowadays alike to State and private philanthropy. Christian effort forestalled them about a century ago. Christianity has held out the right hand of fellowship to the outcastes and to-day their children sit in high places and move as equals amongst their fellow men. The transformation among the degraded and despised Mala and Madiga has been nothing short of a miracle. Scores of men from these sections are pursuing honorable careers as pastors, teachers, medical men and in government service. Not long ago a young girl of this class took the B. A. degree. I witnessed the ovation she received from an assemblage of Brahmins, Sudras and Mohammedans in a public meeting of congratulation.

"A Madiga Christian girl was witness in a crowded court. Her demeanor was so frank and dignified and her anxiety not to swerve by a hair's breadth beyond the limits of strictest truth was so obvious, that a jury of high-caste Hindus felt no hesitation in accepting her almost uncorroborated evidence. If you knew the community to which she belonged, their unspeakably filthy and squalid physical condition, their utter lack of moral sense, their servility, you would bow your heads in deepest thankfulness for this miracle that Christianity has wrought, a miracle greater than that wrought on the demoniac of Gadara. That truthful, because God-fearing, Madiga girl is but a type of hundreds of her humble sisters who, as teachers in government and mission schools, as Bible women in Hindu homes, as nurses in hospitals and as medical women, are daily bearing witness to the transfiguring power of Jesus of Nazareth."

Brief Mission Notes. The Largest Presbyterian Theological Seminary in the World is at Pyeng Yang, Korea.

Two Hundred Yearly Subscriptions to the Adventist Paper, the *Signs of the Times,* have been taken by Buddhist priests in Korea.

Outraged by the Proposals Made for Lowering the Age of Admission to Prostitute Quarters from eighteen to sixteen, Mrs. Yajima, President of the W. C. T. U. of Japan and member of the Presbyterian Church, undertook a speaking campaign against them in Kyushu. In spite of her eighty-seven years, she held eighty-two meetings in forty days to audiences aggregating 20,000.

The Largest Gift Ever Made by a Chinese Christian is that of $50,000 to provide homes for aged preachers and evangelists of all denominations. The giver is a Presbyterian, Mr. Ma Ying Piu, manager of the "Sincere Department Store of Canton," the John Wanamaker of that city.

Southern Methodists Are Establishing a $50,000 Publishing Plant at Juiz de Fora, Brazil, to do printing for all the Protestant Missions in Brazil.

Good News from the Upper Congo comes through the Rev. T. C. Vinson, of the Southern Presbyterian Mission. He writes:

"We are overwhelmed with requests for teachers. Our new station at Bibangu is calling for twenty teachers at once. The haughty and hitherto unresponsive Bakuba have now thrown open their doors to us and we could place two hundred teachers there if we had them. During the last five months a great epidemic of dysentery and influenza has been sweeping over the country and our efforts in assisting the people to combat these two diseases seem to have been the deciding factor in breaking down their long-standing prejudices. The king himself, who had been an open opponent of Christianity throughout his reign, made a profession of faith on his deathbed, and issued a decree opening his entire kingdom to our Mission."

The Baptists of Norway are planning to open a mission on the Congo, and have sent out Mr. Bernhard Aalbu to make a preliminary survey of the field. Several young men have volunteered and are at present in training.

A Fruit of Famine Relief. In 1901 a starving boy was taken in by Dr. Huinziga of the American Baptist Mission in India as a *Christian Herald* orphan, and taught

leather work. Recently he turned up and related his intervening life history. He developed into an expert leather worker and was sent to teach the trade in the Orissa Mission. He learned the language of that part of the country and wishing to be a preacher went to the Seminary, graduated and became pastor of a Church having a membership of three hundred Sudras.

Baptist Missions Extend Completely about the Bay of Bengal,—twelve in number and supported from America, Canada, England, Sweden and Australia. More than 200,000 Indian Christians are related to these Missions together with 500,000 adherents. The Missions have been made illustrious by such pioneers as Carey, Judson and Clough.

Revival in His District Is Reported by the Rev. Frederick Bankhardt, of the American Methodist Mission in China. Confession of sins marks the movement. "The people vomited up their sins," said one preacher in the dramatic Chinese expression. Cherished magic writings, answering to Catholic scapulas, were brought in and destroyed. Women unbound their feet and others promised never to kill girl babies again. Filthy water pipes were abandoned and at the same time subscriptions to Christian purposes were raised with the money once spent on the tobacco habit. As a result of the revival of giving, every church in the district has undertaken complete self-support.

The Salvation Army Commissioner for India, Mr. Booth-Tucker, has recently retired at the age of sixty-six. He is the son of a judge and grandson of a chairman of the East India Company. Before his conversion he was himself a high official in the Indian Service,—a man of culture, a poet and composer. As Salvationist officer he at one time suffered a month's imprisonment for preaching the Gospel on the streets of Bombay. Commissioner Booth-Tucker is preëminently a man of prayer who believes in the power of prayer for the solution of practical questions. The monument to his life work in India are the 668 social and industrial institutions caring for some 27,000 wrecks of society. Mr. Tucker is the government's specialist on work among criminal tribes.

The Methodist Church in the Philippines, eighteen years ago, consisted of 100 probationers and no organized work outside of Manila. To-day it has 51,324 members and probationers and a network of organized churches over the Island of Luzon working in five principal languages. The gain of last year, 3121, shows that the advance is not slowing down. Bishop Stunz says that his Mission has tried to avoid mere controversy.

"We felt that the Filipinos knew Rome better than we could be supposed to know her, and that what we should offer was a satisfying religious experience."

He urges the establishment of a Union Christian College by the Protestant churches working in the island. Four are already ready to coöperate in a joint enterprise of this kind.

Mrs. McLean of the American Presbyterian Mission in West Africa says:

"We use the Gospels as a textbook and it is wonderful to hear how much Scripture these little girls know. One frequently sees them working with their hoes and mattocks, all the while repeating parts of the Sermon on the Mount or different Psalms."

The Status of African Women comes out in the following from the same Mission:

"One of these girls was sold when a little child to a leper. But her brother was a Christian and went to the Governor and asked that the marriage be broken because of the man's leprosy. The Governor consented on the condition that the brother pay back the thirty-six *francs* paid for the girl. Last week the first installment was delivered. There were cutlasses, two iron pots and two enameled pots, chickens, two sheep and two dogs, one with puppies. So the girl was freed from a marriage worse than death."

A Japanese Jail in Korea, built for 800, has been packed with 2100 Korean prisoners, according to a private letter in the *Continent.*

"They have to sit on their knees in rows. If one falls over he is beaten. They keep them on the verge of starvation and then charge them board!"

Who, in the Boxer Days of 1900, Could Have Looked Forward to this in 1919! President Hsu of the Chinese Republic invited a thousand guests to a tea party and reception in the Presidential Palace. The company included prominent foreigners and

Chinese leaders. When all had gathered, the President and his wife and four children entered and began shaking hands right and left in the most democratic manner. As the guests were leaving the band played *"God Be With You Till We Meet Again."*

Compare the Russian Baptist with the Russian Bolshevik. The *Baptist World* describes a great, burly, bewhiskered, silent man, a Christian evangelist, who with his wife was put in stocks by the old *régime* in Church and State and then beaten with the knout. When the beating was over he was unconscious and his wife dead.

"He inquired from what section the Cossacks had come who had beaten him and murdered his wife, and he journeyed to that section. That was five years ago and he has since baptized eleven hundred of them. And they are soundly converted men who have endangered their all by taking this step."

Mr. Sam Higginbottom, the Mount Hermon Graduate, who is doing so much for industrial education in India, was recently asked to advise the Calcutta University Commission sent out by the British Government. The Principal of the C. M. S. College describes his testimony as

"wonderful. . . . . He told them things about their relations to government with utter fearlessness that none of the rest of us would have dared to say and they took it without objection."

Sir Michael Sadler, a member of the Committee and the greatest educational expert in England, afterwards wrote Mr. Higginbottom:

"I want to write a few words of farewell and of cordial thanks to you before we leave India on Tuesday. One of the strongest impressions which I shall take away with me is that of your statesmanlike vision and bold practicality. You struck a note which is needed in the Indian symphony. I never think of you without being invigorated or recall your words and work without renewed courage and hope."

African Kikuyu Is Promising a Mass Movement according to reports from the Church Missionary Society. Large numbers are wanting to be enrolled as catechumens with a view to having "a New Name." The great cathedral in Uganda is to be consecrated in September, 1919. In the topmost layer of bricks in the dome is a brick from the foundation of a house which "Mackay of Uganda," the Scotch Presbyterian minister's son who pioneered this Mission, built in its earliest days.

Messrs. Nelson and Dana of the Presbyterian Mission in Syria did their best in war time to relieve the suffering people about them. For this the Turkish Government threw them into jail and kept them without food or water for several days. What followed Mr. Dana describes in the *Presbyterian Mission Report:*

"With my wife and child I started for Constantinople, traveling in open cars and filthy cattle trains exposed to the bitter weather. At Karaman our train was stalled for three days and nights. We had no food or means with which to keep warm on a plain covered with two feet of snow and in a temperature below zero. *Thirty-two persons on our train were frozen to death.* After living in Constantinople six months I was thrown into a secret prison at Stamboul with thirty criminals, some of whom were chained to the walls. Neither food nor water was procurable. Afterward I was sent to the military prison where I was kept until September 3, my cell mates being an insane Turk and an Egyptian spy. The madman tried twice to cut my throat while I was asleep. Most of the time I was without food except for a crust of black bread. Often I was denied water. Finally I was released, thanks to a German *attaché*, who said my imprisonment was to punish me for having aided persecuted Armenians."

The Fingoes of South Africa were once the slaves of the Zulus, suffering especially during the rule of the fierce Zulu chief Tshaka, "the Napoleon of South Africa." They were commonly known as "the Zulu's dogs." When the British Government decreed their emancipation the Rev. Mr. Ayliff went among the Zulus and collected together some sixteen thousand of their slaves—men, women and children—and led them across the Kuskamma River into the Peddie District of Southeast Africa. Here they settled in peace under the leadership of their Methodist Moses. At the present time there are eighty-eight churches and preaching places, 124 local preachers and thousands of Methodist Fingoes. The 14th of May is their Bastille Day and they celebrate it every year under a huge milkwood tree near the main road to Grahamstown. One of the most striking features of the *fête* is the march of the Fingo women from the hilltops in slow swinging columns (to represent the long tramp from the land

of slavery), singing songs of thanksgiving for freedom and light as they move along.

A Chinese Zaccheus or Matthew is the name a writer in the *Missionary Herald* gives to a recent convert in Paotingfu, North China. His father is worth $500,000 and the family is so hostile to Christianity that it has bought up all the real property about the Christian chapel of the home town, holding houses without rent rather than that they should fall into the hands of the hated Christians. The son was converted after a dissipated life and his conversion so completely did away with the old vices and the old temper that his wife, too, was won. Now he is preaching at a salary of seven dollars a month—this son of a 16,000-acred family—voluntarily turning his back on the great family wealth and the life of luxury. "Why are you so happy?" asked the heathen. "Because I can preach the Gospel in gratitude to God," comes the answer straight as a bullet. This young man has it in mind to become a missionary to the Mongols.

Brigandage Is so Rife in China that in some places the people beg the missionaries not to travel about lest they be killed and the community be held responsible for the murder of a foreigner. About Teng-hsien the country people have been driven into the city for safety.

"They arrive with their large wheelbarrows loaded down with grain, fuel, beds and tables and on top the women and babes in arms. Our small yard of vacant ground was half filled with matsheds where Christians and their friends settled down for a few months till the necessity of harvesting the wheat took them back home. The general condition is said to be worse than even in the days of the Tai Ping rebellion. The people are helpless against the modern firearms of the brigands. Three thousand of these robbers have lately been taken into the regular army and sent to Hunan!"

In Changsha the missionaries were able to rescue a body of two thousand northern soldiers who, after having given up their arms, were about to be shot down in cold blood, and in addition fed and cared for about five thousand prisoners of war.

The Yenping Conference of the Chinese Methodist Church has been suffering from this brigandage as others. Thus one of its most promising younger preachers was recently beheaded without a trial of any kind in the most horrible manner. Churches and schools have been destroyed right and left, and a large part of the population is living a refugee existence in the walled towns. Yet in spite of the fact that this is the youngest conference in China and that the average income is only $100 a year, these Chinese Methodists actually raised $6861 in 1919, an increase of $2000 gold over the gifts of their most prosperous days.

Dr. McKean's Leper Asylum in the American Presbyterian Mission in Siam opens the only door to sufferers from this disease in that land. Every one of the 206 inmates is a Christian. The Asylum has three schools attached to it.

Enemies of Puritanism Have Ever Found in Salem Witchcraft Trials and Hanging (which they exaggerated into burning) a sweet morsel for their reflections. It was of course a mild outbreak compared with what was going on in Bavaria at precisely the same time. But now in the full twentieth century the *Bautista* of Cuba tells us of the kidnaping in one of the main streets of Matanzas of a girl by two negro witches who killed their victim and gave a dinner of her heart and brains to fellow witches. This is only a more horrible instance of the voodooism and witchery which is found not uncommonly in Latin America, and constitutes one more summons for Protestant missions to these lands.

The Parish Primary Schools of the Korean Presbyterian Churches number 346 with 12,691 boys and girls,—an average of 37 pupils to a school. The Mission makes no contribution to their support, the entire *yen* 42,659 expended being raised by the churches. Two thirds of the children of the church are in these schools, a proportion much higher than the general one. They teach all the subjects of the government schools and Christianity besides.

Three Native Korean Missionaries with their families are working among the Chinese of Shantung with remarkable results. Their methods are those which the Spirit has so blessed in Korea. A Korean pastor has been placed in Shanghai to shepherd the Koreans there and another in

Vladivostok whither many Koreans have wandered.

The Rodosha Shimbun (Labor News), edited by the Rev. T. Kagawa of Kobe, is a monthly with a circulation of 10,000. It was started some years ago when a number of laborers came to him with *yen* 500 and begged him to found a newspaper which might be their organ. It is thoroughly Christian as well as a mouthpiece for labor reform.

The Coming World's Sunday School Convention in Japan promises to open wide the door of opportunity for Sunday school advance in the Japanese Empire. Japan is a land of multitudinous children. The annual increase of population is nearly 600,000 and the average childbirth in *poor families* is nine! Cotter Morison used to talk about "the devastating torrent of children" and in the Tokyo slums the phrase has significance. This torrent needs to be sweetened and purified by the Sunday school. In the list of patrons of the coming Convention are very many of Japan's leading men who have subscribed 200,000 *yen* for expenses in the hope of improving international relations and of promoting religious and moral training among the Japanese youth. The Convention will be a unique advertisement for bringing this typical institution of Christian America before the attention of the Japanese masses.

Mr. Williston of the China Inland Mission is starting work on the first building of the East Szechuan Moody Bible Institute. He expects to take a hundred of the most intelligent men from a hundred different villages and give them each a month's teaching, five hours a day. He has already developed a chain of thirty-five strong lay leaders in the country, most of them men of education, who are bringing in thousands.

"One of the best known, a man of wealth in the city of Nanchiang, not only superintends the evangelism in twenty markets, but fearing that I should break down from overwork, offered his voluntary service, left his palatial home and has come to live here, doing all the Chinese secretarial work, meeting most of the guests and often taking trips in the country to inspect and report on outstation work. Another, the wealthiest and best-known business man in the city of Honchiang, has voluntarily offered to be financially responsible for the work in that district. He is going to support evangelists and has given $300 to one school to improve accommodations so that we can take in a lot of boys he is sending."

Provision for a Chair in Christian Philosophy at the University of Tokyo has been made by Mr. Watanabe by a gift of 50,000 *yen*. As yet the donation has not been accepted by the University although similar courses in Buddhism and Shintoism are given in the academic curriculum. Mr. Watanabe is a Presbyterian.

Australian Presbyterians Employ a Man to Organize Coöperative Societies, and teach industrial methods among the poorer Christians of Southern Korea. One feature has been especially successful. A small capital has been gathered together in the form of shares and this disposed of in buying machines for rope making, bag making, etc. These have been lent out to Christian people in various places. Having learned to operate them, they presently earned enough to keep themselves in food and to pay back the price of the machines. In this way a number of the impoverished are provided with a method and tool for self-support.

"So the churches have pulled themselves together, paid off debts and acquired a new ability and willingness to contribute to church collections."

Obituary.

Dr. D. B. Towner (1850-1919), one of the great Gospel singers intimately associated with D. L. Moody, died suddenly, October 3, at Longwood, Mo., where he was conducting evangelistic meetings.

Dr. Towner was born in Rome, Pa., and received early musical training from his father. Later he studied under George F. Root and other distinguished musicians. His first association with Mr. Moody was in Cincinnati, where, in 1883, he conducted a chorus of one thousand voices for the evangelist's meetings. Thereafter he was associated with Mr. Moody until the latter's death. For twenty-six years Dr. Towner was director of the Music Course of The Moody Bible Institute and was also for many years chorister of the Moody Church.

He composed more than two thousand Gospel songs and edited twenty-three hymnals. The best known of these songs include "Trust and Obey," "Anywhere with Jesus," "Only a Sinner Saved by Grace," "Come Home," "My Anchor Holds," and a score of others which are known wherever Gospel music is sung.

EXEGETICAL NOTES.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. Luke ii. 8.

This first revelation was, as ever, not to the mighty in Church and State, but to the humblest. The shepherd was under the ban of Rabbinism because his trade cut him off from the regular observation of religious ordinances. Indeed, the Mishnah explicitly forbade the keeping of flocks in the land of Israel, save in the wildernesses.

These flocks, then, were not simply grazing flocks under the eye of their shepherds, but lambs destined for the Temple sacrifices. Bethlehem was a station at which stop was made before the flocks were driven their last stage into the Holy City. Thus one finds type and fulfillment in closest juxtaposition,—the paschal lamb and the Lamb of God Who was to be the world's Passover. The sacrificial lambs lay by the Migdal Eder, the tower of the flock, from which the Jews believed the Messiah was to be revealed. All stray lambs found between this tower and Jerusalem were dedicated to the Temple. When in Luke ii. 20, the evangelist speaks of the shepherds returning, glorifying and praising God, he does not imply that they returned to their flocks (temporarily left unguarded), but that they returned to their homes after having left the sheep at the Temple.

If the flocks, therefore, were not grazing but simply resting overnight in their final *étape* to the Temple, the objection to assigning the birth of Christ to the winter time on the ground that it was not the season of grass falls away. But according to Dr. Thorburn, the earliest church commemorated the birthday of Christ at various times from September to March, until in 354 Pope Julius I assimilated the festival with that of the birth of Mithra, December 25, in order to facilitate the more complete Christianization of the empire.

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli. Luke iii. 23.

The phrase, "as was supposed," naturally implies supposition contrary to fact, and is only another way of intimating that this genealogical table in Luke was not Joseph's after all, but some other person's. This other person was, of course, Mary. The Hebrews did not allow names of women in their genealogical tables. When the line ended with a woman the name of her husband was inserted as hers. Two sons-in-law may be noted in confirmation of this. Salathiel was the son of Jechonias (1 Chron. iii. 17 and Matt. i. 12), but son-in-law of Neri. It was the same Salathiel because in both genealogies he begets Zerubbabel, which is only to be understood by Salathiel marrying Neri's daughter and Neri being without male issue. In the same way Joseph, whose father was undoubtedly Jacob (Matt. i. 16), is implied to be the son (for son-in-law) of Heli in Luke.

This Zerubbabel, son of Salathiel, had two sons, one Abiud (Matt. i. 13), the other Rhesa (Luke iii. 27), through whom respectively the lineage passed in two streams until they were again united in the Holy Household. He was, as his name (born in Babylon) affirms, a child of the Babylonish captivity. Of him the prophet Haggai testified: "In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts." This was clearly a prophecy of the Messianic issue to come. In Zerubbabel for the first and last time between David and Christ was the Messianic lineage united. As a signet ring he set the impress of paternity upon both lines. Was this in Divine recognition of his faith and courage in rebuilding the Temple? "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." The picture which the prophet Zechariah gives of him (iv. 7) and of his temple-building, "And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace," seems to be typical of his greater mission as ancestor of the rejected Messiah, the Stone which was to become the head of the corner.

And the Word was made flesh, and tabernacled among us. John i. 14 (margin).

There are those—Canon Girdlestone among them—who think that this verse dis-

tinguishes between the conception (made flesh) of Christ and His birth (tabernacled), the latter word fixing His birth at the time of the Feast of Tabernacles (between the 25th and 29th of September). In this case, of course, the Annunciation of Gabriel and the conception would have been nine months previously,—at Christmas time. One secondary piece of evidence adduced is that the Feast of St. Michael and All Angels, September 29, the origin of which has been long lost, is thought to be commemorative of the angelic choirs at Bethlehem. In this connection it is worth noting that in the Haggadah of Simeon Kepha (*i.e.*, Simon Cephas or Peter), Peter is represented as telling the Christians that they should not observe the Feast of the Passover but the day of Christ's death; not the Feast of Tabernacles but the day of His birth. This would seem to assume that the Feast of Tabernacles was the time of Christ's birth as the Passover the time of His death.

The Lord God shall give unto him the throne of his father David. Luke i. 32.

There are those who believe that inasmuch as the line of Joseph (in Matthew) is the kingly line, the right to the throne of David came to Christ through the marriage of His Mother Mary to Joseph; others argue from the text "Where is he that is *born* King of the Jews?" that the royal inheritance came from David through Mary's genealogy given in Luke. In connection with this last interpretation a point to which Dr. A. T. Schofield calls attention is interesting.

"No woman could have inherited in Israel, still less have passed on a heritage but for an event in Numbers,—the incident of the daughters of Zelophehad. Inasmuch as out of thousands of cases presumably brought before Moses in the course of forty years, this is the only one preserved in the Pentateuchal record, there must have been some especial reason for registering it."

Dr. Schofield thinks the matter relates itself with the right of Mary to receive her royal heritage and to pass it on to her Son. Without the decision of Moses in the case of Zelophehad's daughters, this right would not have existed.

"In Numbers xxvii. the case of five women who by the law could not inherit is abruptly introduced. Moses felt the case (for some unknown reason) so supremely important that he dared not decide it offhand but brought it before the Lord, and it was He Who decided that thereafter women could inherit. In Numbers xxxvi. the daughters appear again to ask as to the marriage of heiresses and Moses gives the word of the Lord that unless they married in their own tribe their inheritance should be forfeited. Mary, therefore, to preserve her heritage, must have married in her own tribe of Judah, which she did."

In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted. Matt. ii. 18.

Rama was the burial place of Rachel and a pillar stood over her grave. It was also the point at which the captives of Judah were collected for their long march to Babylon. (See Jer. xl. 1.) Those that were weak and sickly, together with women and children, were slaughtered in order that the conqueror might return foot-free. Rachel is represented as witnessing and mourning over this tragedy as in a later day she mourned over the child victims of the Idumean Herod.

Herod had built for himself a palace at Bethlehem and was therefore almost within earshot of the tragedy. But this presumably would not disturb the man who ordered two of his sons to be strangled and his own wife to be cut down. Indeed, according to Macrobius, one of his own sons perished with the other children in the Bethlehem massacre, which led Augustus Cæsar to make the jesting remark that it were better to be Herod's ὗν (hog) than his υἱὸν son. The hog, of course, escaped death since its royal master, out of regard to Jewish prejudices, abstained from the flesh of this animal.

Receipts for October.

Central Africa (Dan Crawford's Work in):

14350	$ 25 00

China (Kuling School for Missionaries' Children in):

14351	$ 1 00

India's Child Widows (Pandita Ramabai's Work Among):

14358	$ 3 00

Record of Christian Work (Free Distribution):

14352	$ 2 00
14354	1 75
14355	1 00
14356	1 00
14357	10 00
14359	5 00
14360	5 00
14361	2 00
	$ 27 75

Religious Literature in Prisons (Free Distribution):

14353	$ 5 00

THE MAKING OF A GREAT TRADITION.*

IV. ELIJAH AND ELISHA: FROM ONE GENERATION TO ANOTHER.

Rev. Harris E. Kirk, D. D.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. 2 Kings ii. 9, 10.

This passage suggests in a very vivid manner the way in which religious responsibility is transmitted from one generation to another. There is hardly any study more interesting than the overlapping of generations. They resemble, as Mr. Brett, a recent historical writer, has said, rock strata. We are all workers, but some sow and others reap, and each generation as it views its relation to the past generation must feel itself wholly debtor. That is a feeling, of course, which is naturally experienced by all thoughtful persons, and in so far as we feel that we are apt to revere and highly regard the past.

But that is particularly true when we stand, as we do to-day, at a period when social systems have reached their climacteric, and we find ourselves realizing even in the central sanctuaries of our faith that we have definitely left the seclusion of our individualistic homogeneity for a collectivist heterogeneity in this country; by which I mean this: if you will consider it seriously, I think you will believe and understand that as far as our Protestantism is concerned our modes of thought and our methods of doing our work are very largely eighteenth century, projected somewhat anachronistically into this heterogeneous twentieth century. When we are in the sanctuary of God we act and think and observe as people who feel the solidarity of a religious home life, who have become the inheritors of the thought, piety and godly influence of past generations. When we step out of the church we find ourselves in a world entirely different, a world that has little regard for tradition and little accurate knowledge of the past and very little sense of obligation.

That is creating a very disturbing feeling in the minds of thoughtful people. It is felt in the home in the relation of the principles and practices of godly men and women to their children. It is felt very keenly in business. It is felt most intensely in the Church. So the whole question of the transmission of the piety and faith and work of a past generation to a present living generation in a world that is changing very rapidly is one, not only of surpassing interest, but of paramount importance. So I thought to-night it might be well to try in some fashion if possible to clarify your thoughts on this great question.

And please remember this: that it is unavoidable that an organization like the Church should be influenced by the tidal forces of society. A boat is not unsafe because it rises and falls with the tide, but only when it drifts, and if it drifts it means it is poorly anchored. If the Church's anchor holds it may rise and fall with the social tide without fear. It is well for us, therefore, not to be too much concerned about the movement of the Church life. The Church in idea is Divine, but in form it must necessarily be human and therefore partake very largely of human mutations. So the great question concerns us, How are we in this present generation, particularly those of us who are less than fifty years of age, to receive, use and carry on still further toward some more effective form of expression that body of tradition, belief, faith and work which our fathers have handed down to us? It is that that makes the story of these two great men of surpassing importance.

Consider for a moment the character of Elijah. He is one of those mysterious personalities suddenly bursting upon a civilization from the desert, unheralded and unknown hitherto, who comes full of God and full of Divine authority; who becomes the critic and the condemner of the king and the policy of the nation and the life of the people. Elijah was called to save Israel

*Delivered at the Northfield General Conference of Christian Workers, August, 1919.

from the ruin of religion at an age when as the result of the intermarriage of the king with a Phœnician princess, Jezebel, a mass of heathen religions, and notably Baal worship, was being mixed with the true faith. The nation was divided into three groups. On the one extreme you had the godly people; at the other you had the heathen people, and between them the waverers holding between two opinions, now for Jehovah and now for Baal. Elijah was a root-and-branch sort of man. He said to his generation, "How long halt ye between two opinions?" and summoned them to the top of Carmel for a decisive test in which for the moment he triumphed.

Then follows the familiar story of his flight. And that is generally understood to indicate that after he had succeeded in triumphing over the priests of Baal he fled before the wrath of a woman. I do not think that is a true explanation at all. It is certainly true that it was wise for him to avoid any collision with Jezebel, because Jezebel could very easily put him to death. But his retirement from that community, in the beginning, was a genuine retreat to victory. He was not running away from the woman. He was going back to Sinai to get a bigger club. He was not at all defeated. He only felt that he needed to get more munitions and bigger guns, and he was going back to the central manufactory, that great mountain encircled with fire and smoke where God had spoken so decisively to His people. And back to that mountain he was going, determined when he returned to finish his work. But he broke down on the way. He grew weary and tired and then he began to desire to give up his life.

The source of his discouragement is to be traced to two things: one to his loneliness and the other to his limited conception of Divine activity. He was a very lonely man. And when he complained about being alone, God reminded him that there were seven thousand godly people in that community that had never bowed the knee to Baal. Elijah was one of those men who never thought very much about the coöperation or assistance of anybody else. He was the leader and it was his business to find out who were godly in that community, and to organize them so that they might help him in his work. But he did not do it because he did not need them; he did not feel it was necessary. He was in a certain sense self-centered, a man that felt he was indispensable. And it was only after his defeat and discouragement that he became conscious of the bitter loneliness and isolation that every solitary personality sooner or later comes to know. And that of course was further helped by the feeling that since God's power and God's will expressed itself only in a destructive fashion, reaching its dramatic culmination in the destruction of the Baal priests, God Himself had failed, because Elijah had failed.

So the Lord took him out under the shadow of the mountain and then began that wonderful theophany with which you are familiar. The Lord was not in the storm, He was not in the earthquake, He was not in the lightning, He was not in the thunder; but curiously He was in the still, small voice. After the fire there came the still, small voice in which God was telling His prophet that there were other ways than destructive and noisy ways of doing His best work.

Carlyle has a very striking comment in his "French Revolution" on history. He says that history is not the record of the doings,—but of the misdoings of men. By which he means that the destructive forces of life are usually the noisy forces, while the constructive forces of life, those forces that build, are usually the quiet, modest forces. And history in so far as it gets itself written is very largely a story of war and disaster of one kind and another. If you were able to take the noise out of destruction you would put most newspapers out of business. It is only noisy things in life that ever get themselves into print. But who has ever written a story of the constructive force of love? And so there is some truth in that; and that is the way Elijah reasoned. God is power, therefore power destroys that which is unlike itself, in spectacular ways. It seemed to work on Carmel, but something had slipped in the programme when it came to Jezebel. So he was taken out there and taught that God's ways are variable. He does not always work by destruction. He works by constructive forces.

And then he was told to do certain other

things and to anoint a certain man as his successor. In other words, he was reminded that his work was over.

The reason for the change lies in this: that times change, and men do not always change with them. It is one of the hardest things for a man to accept. It is one of the bitterest disappointments of the godly servant sometimes to find that he has lived too long, that he has come upon a time that is entirely out of connection with his own life and experience. The times had changed. Israel needed a different kind of a leader. The work to be done was no longer destructive, but constructive. What was wanted was a man of irenic spirit, of a very different type; and therefore God told Elijah that, with Him there were no indispensable men.

The choice fell on the young farmer Elisha, who was found working in the field, and to whom he gave the great communication. The young man was greatly overcome and most devoutly showed his humility and piety. And yet there is a touch of humor about the story, for Elijah behaved all through it as much as to say, "Young man, it is all true that God has appointed you as my successor, but you need not be in too great a hurry to get into my shoes." And he kept him in a state of pupilage and subordination for a considerable time, as you observe in the story. Elijah was a man of like passions with us. It is exactly the way an old minister feels toward his young colleague, keeping him in a state of subordination as long as he can.

Elisha was a man of very different type. The work that Elijah did was dramatic and episodic. The work that Elisha did was constant and commonplace. Elijah, if you take the time of his activity, probably occupied a very small period in the thought and life of his country. He would come and go like a flash of lightning: but Elisha lived for fifty years. Elijah lived in the desert. Elisha worked in the towns and in the cities. He was a patron and encourager of education and the organizer of, as we would say, the activities of the Church. A very different kind of man indeed.

Our interest is in how the great responsibility was transferred from one man to another. Let us begin with the beginning of this relation.

As I have said, he found the man in the field, and he anointed him as he was told to do, but he kept him in a certain condition of pupilage. The time came when the old man was to be translated. And I want you to observe the constancy with which the younger man followed him and the enormous difficulties he had to overcome. I haven't a doubt but that Elijah was testing him, for you will observe that as they went from town to town and village to village, at every stopping place Elijah would turn and say: "Now you had better stop here. I am going on yonder a little further"; and the young man would say, "As the LORD liveth, and as thy soul liveth, I will not leave thee." And every now and then he would meet a group of theological students, as we would say, these sons of the prophets, and they would say, "Don't you know your master is going to be taken away from you to-day?" "Yes, I know it; hold your peace." Wherever he went he met objectors that would discourage him, but he persisted in following. And yet Elijah does not seem to have helped him nor does he seem to have told him very much of what he was expected to do. So finally when they reached the critical period, that point out in the wilderness where the translation was imminent, the old man turned around and shot this question at him: "What do you want anyhow, young man? What really are you after? Ask it quickly before I am taken from you."

I think that was a critical moment in his career. It was one of those critical moments that come to all of us when we are obliged to reveal the inner quality of our minds in the things we actually ask for. He might have asked: "Make my work easier. You have had a tempestuous career with Ahab and Jezebel. Make my work easier." He might have said, "Give me such an endowment of wisdom as will enable me to triumph over all my enemies." He might have asked for a great many things that were good things in themselves, but he did not ask for them. He said, "Give me a double portion of your spirit."

The old man looked at him a moment, and I can imagine his old eyes kindling with satisfaction, as he said: "Aha! you are a pretty keen young fellow after all. That is a very, very good thing you have asked for, but I am not sure you are worthy of

it yet. You are asking a hard thing; I want you to understand it. But if you have the spiritual insight to understand the meaning of my translation, then you shall have it; but if not, you shall not have it."

So they went on. And presently the old man was translated. And he looked down from his flaming chariot, and there on his knees with his hands stretched out was his disciple with his whole being literally radiant with spiritual receptivity and fully comprehending the meaning of that translation. He threw down his mantle and disappeared. The young man took up the mantle, smote the waters and went through them, putting it around his shoulders. And when he came back to those inquisitive sons of the prophets, they said, "The mantle of Elijah" or "the spirit of Elijah has settled upon Elisha." And they did him reverence there.

Now that is a great story, and I want you to notice how it contains a most extraordinary insight on the part of Elisha. For Elisha was going to undertake a most commonplace, undramatic sort of task. No opportunities were going to be afforded him to be as brilliant and as decisive a factor in the imagination of his time as had been his predecessor; and yet he seemed to feel that this commonplace, routine work of construction required a double portion of the same valiant spirit of devotion and service that his master had, and it was for that he asked, and it was that he got.

That brings up two of the most important reflections concerning the present transfer of responsibility from the old to the new generation in these rapidly changing times. I can state those two conceptions in the form of questions. What is the gift that we of the younger generation should ask for from the older generation? And secondly, what is the test of our fitness that we might have it? Answer those questions rightly and we need have no anxiety about the Church of God.

What is the gift that we younger men and women, boys and girls, should ask from our fathers and our mothers, our grandfathers and our grandmothers, and our old church concerning the present time? I think there is a great deal of danger of confusion in the minds of people as to the relation of one generation to another. There are some errors that seem to follow us right down the centuries; we never seem to unlearn them. Take, for example, the very popular notion that wisdom can be transmitted from one generation to another. That has been believed in ever since the Garden of Eden, and men have been trying to do it, to hand down their wisdom to the coming generation, and they usually do it in the most unmarketable of forms. I mean, in the form of proverbs. And a very facetious modern writer has said, and he truly said, that Solomon could not keep the proverbs, so he wrote them. And when our fathers begin to talk to us in proverbial wisdom, they are simply telling us in very quotable ways of the things they wish they had done; and if they did not do them, how in the world can they ask their children to do them? You cannot hand down your wisdom to your children. You cannot transmit the accumulated common sense, which is the result of your failures and mistakes and experience, to your children. Yet we continue to try to do it. And so the older generation in this matter of religion, when that feeling of authority, and you might almost call ownership, of the younger generation comes in there, reinforced, as it is of course, by faith, they ofttimes act as if the younger generation should put itself in an absolutely unreflecting passive relationship and take whatever the older generation offers. And that quarrel usually grows up around two things: the effort to transmit methods of work, and the effort to transmit precise forms of truth.

Let us take this case. Suppose Elijah, when Elisha had asked him for advice concerning how he was to carry out his work, had said: "Young man, you adopt my method, or you shall not have my blessing. You go back into Jerusalem or into Samaria, wherever you can, and gather those people together, and call down fire from heaven and burn up your enemies; destroy them root and branch." Well, you can see at once that that was the very reason why God was disposing of His prophet. He wanted a constructor, He wanted a builder, He wanted a man of more irenic spirit. The time had passed for the destroyer.

Or suppose he had said: "You must take my limited conception of God. God works only by fits and starts. He is in the thunder, He is in the lightning, He is in the

earthquake, He is in all the upheavals, He is in all the destructive measures of the world." Again you see he would have left the still, small voice entirely out of account, and his servant would have been utterly unable to succeed in his generation had he been willing to receive from the old man such an endowment.

But Elijah was a very wise man. He did not make that condition at all. He did not offer him anything. He asked the young man, "What do you want?" and he made him the judge of the thing and left him to draw the inference from his association with himself.

Now, I think there is a good deal to be said about the whole question of methods of work. Every minister knows there are plenty of people in his congregation who will excite themselves over trifles. They are ready to go to war over such things as the length or shortness of a man's ecclesiastical garments, or quarrel over whether you shall have a prayer over the offering, whether you shall stand or sit during the singing, and whether you shall have this hymn book or that hymn book; ready to root up the world in general. Those men say what they were accustomed to in their days all people ought to be satisfied with in this generation and in this time. And so it goes. They seem unwilling to open their minds to the fact that times change and men must needs change with them.

But it is a graver matter when you come to the forms of truth, what we are to believe, and how we are to believe it, how we are to hold truth in relation. These are questions into which I may not go here; they are too complex and too confusing except in the general proposition. But we ought to recognize this: that while the truth of God in essence is the same through all the generations, there must needs be various shades of light thrown on different phases of that truth in each generation, and the Church would have beggared itself long ago had it discarded what each generation had to bring. And as you see here, the conception of God was enlarging in Elijah's time. The old destructive idea was displaced, or at least was complemented by the other and far more winsome and constructive idea of the still, small voice. And so it goes.

That is a problem that worries fathers and mothers about their sons and daughters. These boys and girls go out from our homes into a rapidly expanding intellectual world. We send them to college and university, and they come back asking exceedingly difficult questions about religion. Sometimes we do not know how to deal with them. We do not know what to say. I recognize the difficulty there, but I recognize underlying it this fundamental responsibility of the individual, that every man must in the end do his own thinking about religion, and that there comes a time in the young life when the very necessities of its growth will compel it to stand without the shadow of the father's influence.

Mary had that experience with her Son. You know when she came to Him after she had lost Him in Jerusalem, and said, "Son, ... thy father and I have sought thee sorrowing," He said, "Wist ye not that I must be about my Father's business?" There even at twelve years of age was Jesus standing without the mother's shadow and perplexing her loving heart with an attitude that she could not understand. I know that is a hard thing. It is a very trying thing to simple-minded people; I mean, people whose faith has never been disturbed by the currents of modern thought.

But we may as well recognize it, that one of the greatest losses of the Christian Church in the present day is the loss of the active intelligence of the people. It has gone straight by the doors of our Church. It used to go through the Church, and all of the fertility, and vitality of the Gospel were put into the thinking of men in politics and in business. It is not so to-day. Some of the most acute people that you know never go inside of a church, or if they do they never go there expecting to be intellectually aroused. I am not saying whose fault it is; it is very largely the fault of the time. But there is the situation. We are not teaching our people anything about religion. That means that the older generation with the very best intentions is not able to market its intellectual wares.

I am pleading here for tolerance and sympathy and generosity with our young people, for great patience and great friendliness. I sometimes find among my own friends this Elijah disposition towards the young. You cannot expect to hand down to a succeeding generation even in an undis-

turbed time the particular way in which you hold your Christian set of convictions. You must recognize the legitimacy of their own individuality and let them work out their salvation as their own problem, helping them all you can with tolerance, patience, and sympathy.

I do not think that the orthodox Church is quite as alert on that point as it should be. It makes me tremble sometimes, when I think of your children, when I meet them when they come to Baltimore to the universities, and I know what is going on there is going on everywhere in intellectual centers. I wonder sometimes if you know what is going on in the minds of your boys and girls. You cannot transmit your methods and you cannot transmit the exact way in which you hold your convictions. I say, the young people are not asking for that. But this is what we must ask for: a double portion of the spirit of the older generation.

Now by "spirit" we mean an essential, invariable and intensely conscientious way of life, something that controls and gives quality, meaning and significance to a man's whole experience. Find that unifying and connecting element in each detail of his life, and you have found that man's spirit. Now that was the thing Elisha asked for, and that is the thing that we of the younger generation should ask from the older generation, that we might have a double portion of its spirit.

Might I venture to say one or two things by way of analysis of what that spirit is. And I believe this is so important, I am beginning with the human end of it. You find in these men and women an intense, an unshakable belief in the primacy of the inner sanctities of life; that is to say, in the belief that the object and pursuit of the Christian is personal holiness. Over against that you have a church, on the surface at any rate, very largely given to noisy activities and propaganda. Everybody here knows multitudes of committeemen and leaders of religious and semireligious enterprises who have not the remotest claim to holiness, who do not care for holiness, and whose views about religion probably would not be likely to square with the requirements of a primary student in a Sunday school. They are substituting external activities, noisy propaganda dealing more or less with materialistic things, for the pursuit of the inner sanctity of character that we call holiness.

Our fathers were not like that. They could not speak as glibly as some college graduates do about pluralism and pragmatism and that sort of thing. They are not by any means able to tell all about biology and sociology. They are not gifted with the rare innocence that will enable them to quote the platitude, the substitution of social religion for individual salvation, not knowing of course what either term means. But they do know and love and want inner personal holiness.

Now, the Epistle to the Hebrews says that without holiness you cannot see God; and, my friends, I think any sensible man will agree to that truth, for the only ground on which a man can see God without holiness is to believe that God Himself is unholy; and if God were unholy, He would be the last being in the universe I would care to meet.

They had that. And why did they have it? They had it because they believed unquestionably that they were saved by the redemptive and atoning mercy of the Lord Jesus Christ. Now, they believed that. They had no illusions about human perfection, they had no half-and-half methods of salvation; but they believed that because they were saved, because they were blood bought, because they were cleansed, because they were forgiven, because they were loved by this great and wonderful Person Jesus, that the pursuit of holiness was the supreme and at the same time the least thing that He could demand of them. You know how John puts it, "Every man that hath this hope in him purifieth himself, even as he is pure." And what is that hope in essence but this, that one shall see and become like Him? Follow that out a little further and you find this: that that pursuit of holiness founded upon an experimental acquaintance with the redeeming love of Christ inspired this older generation very seriously to think out their conceptions of thought and organize their knowledge in the form of stable, unchanging conviction.

Now, faith is partly an emotion and always an activity, but inevitably if it is to be real it must also be a conception of

thought. It must be stabilized and strengthened with ideas, for the ideas that a man holds about religion are the hooks of his faith. They are the connecting links in the man's activities, and the links that are between a man's words and a man's promises, and between a man's promises and a man's real inner desire. And so this older generation was full of conviction, conviction nourished on Holy Scripture. They loved their Bibles. They read their Bibles because they believed them to be the Word of God, and they knew and were able in many cases to give a reason for the hope that was in them. No one can ignore that. My dear friends,—and I am speaking here to all of you certainly below fifty years of age, because we are still responsible; we are in this generation,—I want you to realize that that is the finest and best thing that the world has ever had. It is on that, you see, that Jesus Christ has been able to build His Church; and it has been that spirit that has kept alive the Church even unto this age in all its trials and persecutions.

Some of you may think I am not saying quite enough about that. I am talking about quality here rather than quantity. I could go on and take another hour and tell you what I think about the older generation. But there isn't a young minister in this audience that has had godly men of that type in his church session or in his official board that is not ready to say that the privilege of loving those men and knowing those men is the rarest blessing that he has ever known in his life. I would not exchange the influence on my character of my session, all of whom but one have gone to be with God, for all the riches of the world. I know that Christian life is real because I have lived with them. And when the younger generation asks seriously and honestly in all its intellectual perplexities, in all its disturbed mentality, concerning the adjustment of the Church to the changing social order, that passion to have a little portion of that spirit is the thing that is going to save it from impressionism, from moral variability and from failure.

I confess to you, the most discouraging thing to me in modern congregations is the tendency everywhere to substitute for this conviction life, impressionistic life. Many of our people treat their minds religiously merely as wastebaskets. You look in their minds and they are full of all sorts of scraps, a little here and a little there, but nowhere is there organization, nowhere is there organism, nowhere is there living connection between their thoughts and their experience. Some of them depend on brilliant ministers, others on social relations, and others are following, curiously enough blindly following, the habits that were formed in godly homes; but as for having any living conviction life itself, it isn't there.

Now, that is what I mean by this spirit. And you see how much we are going to need it, because we are obliged in an age of extraordinary versatility and brilliance and change and novelty to pursue constantly and arduously a most commonplace routine and familiar business. When you look at this modern world of ours you see a world that is full of wonderful things, but all the wonder of the present age is concerned with the movement of visibility, with the expansion—enormous expansion—of material power and material force. The necessity of character building, of formation of habits that produce stable, dependable servants of the community and of the Church, is not only a commonplace and familiar business, but it is a terribly slow business. Nothing has amazed me more in recent years than the credulity of people who imagine that they can produce character and form habits by large mass movements. You take that incredible and unspeakably futile thing that was going around the country a few years ago, known as "The World in Boston" and "The World in Baltimore"—might you not call it "The Whirl in Baltimore"?—trying to teach people to believe in foreign missions by a great big circus, a kind of street fair of three weeks' duration. We ought to be ashamed of ourselves. Imagine the Apostle Paul or Martin Luther or David Livingstone trying to interest people in foreign missions in this fashion! And yet that was the way we tried to interest our young people. We succeeded only in interesting a great many of them in the theatrical profession. I hope we have learned something from our folly. There are some people in our churches like Solomon's Fool, if you put them in a mortar you couldn't beat the

folly out of them. But I thank God, I do not believe there is any other foolish thing left in this country to do. We have used them all up. And we have got to get back to this old, undramatic, unspectacular routine business of character construction through the laborious process of Christian labor if we are going to save our world from darkness and skepticism.

Well now, how are we going to prove our fitness for that? You cannot trust that gift to many men, you see, unless you know what they are going to do with it. Well, I can sum it up in a word: spiritual receptivity. There was Elisha, and here was Elijah caught up instantly in the flaming chariot. He saw him go. He saw the presence of God in that experience. He saw actually the transmission of responsibility. He felt coming upon his young shoulders the mantle of the old man. He felt himself, as it were, ordained, set apart. What is that, my friends, but receptivity, openness of soul, sensitiveness of conscience?

I think that has been a great lack in our day. Many of our hearts are like a dusty country road. Oh, yes, worse than that, like one of these automobile roads with oil all over it. Nothing can grow there; nothing that lives or can move will stay there, because the odor is horrible. Our hearts are hard packed with secularities. Receptivity is hardly known by us. And the seed of the Gospel falls there daily. You do not need birds to carry it away; it simply dies; it cannot live in that atmosphere. One of the saddest things I have ever come across in my ministry is to see boys and girls inherit the competence left by their godly fathers, who gained that competence in thrift and honesty and who gave liberally of their means to the support of God's work, living lives of folly, of wastefulness, without the slightest idea of the value of their father's testimony. They are wallowing in the perfumed slime of an æsthetic world, while their parents were caught up in a splendor and a glory of a consecrated life. Our towns are full of such boys and girls. You women, some of you young women, who are moving heaven and earth to put your daughters in what you call society, you men that are planning your business enterprises that you may make it possible for your family to be more extravagant and more worldly still, had better consider the kind of fathers and the kind of mothers you had; to remember before it is too late that you are responsible for the transmission of that glorious heritage to coming generations.

I think of this place, Northfield, the fruit of one great Christian's life, and of his extraordinary blessedness that there were men, his own children, wise enough and receptive enough to receive the responsibility, and that to-day, although Mr. Moody is in glory, his work is going on, and that millions of souls all over the world have been the beneficiaries of Northfield's influence, because the power and the glory of that inheritance were transmitted uncorrupted from father to son.

I have one word and I am done. That is a very inspiring call to the younger generation. I spent the last month of his life with Dr. John Sparhawk Jones, whom some of you doubtless knew, a great godly minister in Philadelphia for so many years. And every day we walked the sands of Gloucester and talked about the Church; and in the last conversation I had with him, I remember he turned to me abruptly and said, "Young man, when I think of the confusion of this time and of the perplexity of the Church, I am glad my race is almost run." And then I happened to think later of a remark I found in Herodotus. The king asked an old retainer one day to do a certain thing. And the retainer turned and said: "I am too old and slow to stir, O King. Let one of the younger men here do these things." And that is what the old generation is saying to the new generation, "Let one of the younger men here do these things."

And so we see falling here and falling there the mantles of our ancestors, of our fathers, of our mothers, of our godly church people. They are falling everywhere. It is for you and me to pick them up, and by that kind of receptivity and spiritual consecration wear them worthily, so that our own generation, godless as it seems to be, may be able in the end, when it turns from its fruitless striving toward the central sanctuaries in search of that water of life which we alone have, to say of us as it was said in those ancient days, "The spirit of Elijah has fallen upon Elisha."

GREAT FUNDAMENTAL TRUTHS OF THE GOSPEL IN RELATION TO PRESENT EVENTS.*

IV. THE ONLY NAME.

Rev. J. D. Jones, M. A., D. D.

And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved. Acts iv. 12 (R. V.).

I am not at all surprised to read in the verse that immediately follows that the council were impressed and startled by Peter's boldness. For the sheer courage of it this challenge of my text is very hard to beat. Peter and John, you remember, had been brought before the council because of the excitement that had followed the healing of the lame man at the Beautiful Gate of the Temple. They were invited to tell the council by what power or in what name they had performed the miracle; and Peter, nothing loath, but, rather, jumping at the chance given to him, tells them that it was in the name of Jesus Christ of Nazareth,—"whom ye slew," he added with deadly directness, "whom God raised from the dead," he went on,—that the great deed had been done.

This was at once an answer to their question and an impeachment of their conduct. "Whom ye crucified, whom God raised from the dead"—it was a charge against themselves, the supreme council of the Jewish nation, of having conspired against God's purpose and slain the Lord's Anointed. And not content with laying this crime to their account, Peter proceeds to tell these men whose hands were red with the blood of Christ, that back to that rejected and crucified Christ they would have to come if they really wished to participate in the blessings of the Messianic salvation. "For," said Peter, "in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Now, to fling this uncompromising challenge at the very men who had put Christ to death was a bit of superb and magnificent daring. And if you want evidence of the Resurrection you have it there. The Resurrection had made a new man of Peter; it had converted him from a coward into a man of splendid courage.

But it is not about the courage of the man who made this claim, but about the content of the claim itself that I want to speak with you this morning. Peter asserts that Christ was God's chosen Messiah, and that through Him alone could the Messianic deliverance come. For there is no doubt that the "salvation" of my text means the Messianic salvation. It is quite futile and impossible, as some commentators try to do, to whittle its meaning down to the healing of diseases, as if Peter were still talking about the healing of the lame man. If you will look at your Bibles, you will see in verse 11 that he has passed away from the thought of the lame man's cure to the thought of the Messianic character of Christ, and it is of the Messianic salvation he is speaking here. It is quite possible that Peter himself may have interpreted the Messianic salvation in far too narrow and restricted and external a way, as his judges certainly did. But whatever the Messianic salvation involved, it could be secured, Peter said, only through Christ.

Now you must remember, in order to appreciate the full force of Peter's great claim, that these people to whom he spoke professed to be looking for a Messiah. They had crucified Jesus, not because they did not believe in Messiah, but because they did not believe that Christ was really He. They were still "expecting" Messiah; they were still looking for someone who should fulfill their conditions. And what Peter says to them is practically this: "It is vain to look elsewhere; back to this rejected and crucified Christ you must come; for 'in none other is there salvation: neither is there any other name under heaven, that is given among men, wherein we must be saved.'"

*Delivered at the Northfield General Conference of Christian Workers, August, 1919.

This claim of Peter represents the essential claim of Christ's Church still. At the very heart of the Christian Church, making it a Church, kindling its passions, prompting its evangelistic labors, lending to those labors intensity and urgency, there lies this conviction that in Jesus Christ it possesses the one cure for the world's woe. It confronts a lost and guilty and sinful world with exactly the same challenge still, "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

Now I want to discuss that claim with you. I am not at all sure that we are as confident in claiming it in these days as the apostles were in theirs; and yet I am perfectly convinced if power is to come back to the Church we must be just as certain about a great claim like this as the Apostle Peter was when he made it. I want to gather what I say about this abiding claim of the Christian Church under three heads. First of all, I want to call your attention to the uncompromising exclusiveness of the claim itself; secondly, I shall try to say something about the reasons that underlie and justify that exclusiveness; and in the third place, I shall turn once again to the comment of history and human experience upon it.

The Exclusive Claim. First of all, let me speak upon *the uncompromising exclusiveness of Peter's claim.* Peter invests Christ with an absolutely solitary and unshared significance. To Peter there are not half a dozen redeemers, there are not half a dozen ways of salvation; to him there is but one way and one saving Name. Peter is narrow, uncompromising, intolerant, upon this point. And in being thus exclusive he does but illustrate the temper of the Bible from Genesis to Revelation. The Old Testament is narrow. Judaism was in its very nature intolerant. Sir George Adam Smith in his commentary on Isaiah points out how incessantly the prophet harps upon the theme of *the aloneness of God.* He lived amongst peoples who worshiped mobs of idols, and over against this multitude of idols Isaiah exalted the one righteous and holy God. "I am the Lord, and there is none else." "I am he." "There is none beside me."

By its very nature, paganism is easy and genial and tolerant. One god more or less in its pantheon made absolutely no difference. It was hospitable always to new deities. But Judaism was fiercely intolerant. It had no room for any Baal in its Temple. It had no room in its universe for any God save Jehovah. "Thou shalt have none other gods beside me." And Christianity, which spiritually of course sprang out of Judaism, perpetuated its spirit in this respect. The note of narrowness and exclusiveness runs all through the New Testament. Jesus Himself, if you will allow me to say it without any irreverence, was narrow. He claimed for Himself an unshared place. He refused to be classed with the prophets. "I am the way," He said; "no man cometh unto the Father, but by me."

The apostles were narrow. Christianity to them was not a competitive religion; it was the one absolute religion. I think the apostles would have opened their eyes if anybody had talked to them about a "parliament of religions." To them it was not simply the best; it was the only. The world to which they preached, as you know, was full of various kinds of religions. People worshiped at the shrines of a thousand different deities. The apostles refused to admit the truth of any one of these religions, or the real existence of any one of these thousand deities. To them there was but "one Lord, one faith, one baptism, one God and Father of all." There was but one Mediator between God and man; there was but one atoning Sacrifice for sin; there was but one empty grave; there was but one present Lord; there was but one risen and glorified and mighty Christ, the Divinely appointed Saviour and Redeemer. There was but one salvation and one Name through which that salvation could be obtained. Primitive and apostolic Christianity was narrow, exclusive, intolerant in this respect. It confronted the world with its uncompromising and imperious challenge, "In none other is there salvation: . . . . neither is there any other name under heaven, that is given among men, wherein we must be saved."

It was this intolerance of primitive Christianity that involved it in all the persecutions through which it had to pass. Rome, as you know, was quite indulgent and peculiarly tolerant to the many religions it found in the various lands that it conquered.

It took them under its wing; it extended to them its sanction and its patronage. All the national religions of the lands that Rome conquered, became allowed religions; that is, religions practised with the good will, sanction and approval of the State. It is in the very nature of paganism, as I have already said, to be easy and tolerant. Peoples adopted the gods of other nations and added them to their own and felt absolutely no difficulty about it. Rome would have done much the same thing to Christianity had the Christians been willing. Those of you who know your Gibbon will remember that he tells us about Alexander Severus, one of the Roman emperors, how he placed in his domestic chapel the statues of Abraham, of Orpheus, of Apollonius and of Jesus Christ side by side, as an honor, Gibbon says in his own rather pompous way, "to these respectable sages who had instructed mankind in the various modes of addressing their homage to the supreme and universal Deity." That illustrates the temper of Rome.

Had the Christian people been willing to have had Christ counted as just a "respectable sage," had they been content to see Him put on a level with Orpheus and Apollonius, or even Abraham, had they been satisfied to have had their faith regarded as just *one* of various methods (each equally legitimate) of paying homage to God, why, Rome would have added Jesus Christ to its pantheon, and Christianity might have been an allowed religion, and the Christian people would never have known what persecution meant. The Christians were exposed to the fierce persecutions of the early centuries, they were stoned and burned and sawn asunder and slain with the sword just because they were *not* content to reckon Christ as a "respectable sage," because they were not willing to put Orpheus and Apollonius and Abraham on the same plane as He, because they were not satisfied that Christianity should be regarded as just *one* means, one method of approaching God. Christianity was not content to "live and let live." It is not content to this day to "live and let live." It was not satisfied with *a* place; it demanded the *whole* place. It was not content to be regarded as *one* mode of addressing Deity; it was the *only* mode. It refused to go shares with any other religion. It set out deliberately to displace them. It was intolerant of a rival. It challenged the truth and it menaced the existence of every pagan religion with which it came in contact, and it was just because it so challenged and menaced these paganisms that all the national paganisms of the ancient world united to crush and destroy, if possible, this new faith that challenged them.

But if the intolerance of Christianity involved it in fierce and bitter persecution, it lent a might, passion and zeal to its preachers. The apostles as they faced the sick and wretched world of the first century believed simply and implicitly that in the Gospel they preached, they had the one healing for the world's hurt and the one cure for its woe. They believed that in the Christ, they could claim that they had the only Saviour.

It was this that sent them to the ends of the earth; it was this that lent urgency to their message and passion to their speech. It is Peter that says this, but here is the whole secret of Paul's devotion and zeal. Does anyone here imagine that if Paul had thought that there were half a dozen religions that could do as much for men as the Gospel had done for him, or that there were half a dozen "respectable sages" who could bring into men's hearts the peace and joy which Christ had brought into his, he would have toiled and suffered and endured as he did? Do you think that his eyes would always have been upon the unoccupied fields and the unevangelized peoples? Paul labored and suffered as he did, and tramped all those miles between Antioch and Rome, and planned to go beyond Rome into Spain, because he believed that Christ was the world's only Hope, the only Redeemer of men, because with Peter he could say, "In none other is there salvation: . . . . neither is there any other name under heaven, that is given among men, wherein we must be saved."

Christianity is a "narrow" religion in that sense to this day. It is very difficult to speak what is in my mind without laying myself open to be misunderstood. If I were speaking to my own people they would know what I mean. I do not want by anything I am going to say to seem even to run counter to what has been said, I think so admirably and so wisely, on this platform. I believe in being open-eyed. I believe in

being perfectly frank and honest. I believe in the necessity for change in method and sometimes change in instrument. But there are certain things that make up the Christian Church and Christian faith upon which we cannot afford to be uncertain, and upon which we are simply bound to be dogmatic and narrow and intolerant, if the Church and the faith are to live at all.

Now, narrowness is not a fashionable term in these days; it is considered, not a virtue, but perhaps the lowest and worst type of vice. It is "breadth" for which we reserve our admiration just now. But, without in the slightest degree desiring to be an obscurist or anything of that kind, I often catch myself wishing for a recovery of a touch of the apostolic narrowness. I am not at all sure we have not paid for our boasted breadth by loss of power. It is Professor Peabody—not a man who holds my view by any manner of means—who says the Church in these days is very broad, but it is very thin. And that is perfectly true; our breadth has gone that way. A certain amount of narrowness is the condition of effectiveness. There is force and power about a stream, for instance, which rushes and tears along between narrow banks, concentrated. There is absolutely none about the stream which spreads itself over acres of land; it becomes dull and sluggish; it ceases to be a stream and becomes a swamp. I am not at all sure that the Church in these days has not become so broad that it has ceased to exercise power. At any rate there are certain things about which we cannot afford to be broad, about which we must be dogmatic and narrow and intolerant, and one of these things is the sole Saviourhood of Christ. We ministers have got to be certain there or else we have nothing to preach.

There is—or I ought to say there was, because these things never live long—there was a certain chapel in London where certain very superior and broad-minded people used to meet. Their chapel was adorned with busts of Socrates and Plato and Voltaire and Jesus Christ, side by side. They did in London what Alexander Severus wanted to do in his domestic chapel. Now that is a sort of breadth I do not covet. I want to be as broad as my Lord and His apostles were in the proclamation of a Death that paid sin's penalty for everybody, of a forgiveness that is open to the world, and of a love that stoops to the last and the lost and the very least. But I want to be as narrow as He was, too, and as narrow as His apostles were. There is but one Door, but one Way, but one great Shepherd of the sheep, but one Sacrifice for sin, but one Empty Grave, but one Saviour and Lord. I am not going to admit that for certain peoples other religions may do as well as Christianity. I am not going to set Buddha or Confucius on a level with Jesus Christ. Christianity is not one among many religions; it is the absolute religion. Christ is not one amongst many redeemers; He is the only Saviour. And that is why we must carry the Gospel to China and say to Confucius, "Give place," and to Burma and to India and Japan and say to Buddha, "Make room," for "in none other is there salvation: . . . . neither is there any other name under heaven, that is given among men, wherein we must be saved."

The Justification of the Claim. I realize as fully as anybody here the tremendous nature of a claim like this, this tremendous and exclusive claim which the Apostle here makes, and which the Church has continued to make all down the centuries; and I realize that it needs strong and very convincing reasons to justify it. Let me speak with you of some of these justifying reasons.

The claim is that there is salvation in none other than Jesus Christ. Now what exactly does salvation mean? It is a very wealthy word and consequently hard to define. But I think if you will look in your New Testament you will find two main conceptions of salvation. They are not contradictions at all; they are complementaries. They are differences of emphasis rather than anything else, and both must be included, in any full and adequate idea of salvation. Will you let me call the one view, without laying myself open to misunderstanding again, the Johannine, and the other the Pauline? Not that I think there is any difference between the two; the difference is one of emphasis. John lays the emphasis in one place, and Paul lays it in a slightly different place; but both must be taken into account to get a complete view of what salvation is.

In John's Gospel the main conception of salvation, the main thing in it, is the knowl-

edge of God. "This is life eternal," to "know . . . . the only true God." The main thing in the Pauline conception is deliverance from the pain and penalty and power of sin. Now, the justification of my text is proved by this, that it is only in Jesus Christ we can get the knowledge of God, and it is only in Jesus Christ we get deliverance from sin.

First of all, *it is only Jesus Christ Who can give us a saving knowledge of God.* This is the knowledge, will you let me say, that concerns us most. We are dabbling about in all kinds of things, but the one thing that really concerns us is to know God. The counsel of the old Greeks ran like this, "Know thyself." The appeal of the Bible is, "Know God." Now, if I were intent upon demonstrating the superiority of the Bible to all non-Christian literature, I should be quite content to base my case upon a comparison of those two counsels. "Know thyself," said the Greek. But of what use is that, I would like to know? What sort of comfort or hope can we get from that? There is absolutely no hope and no comfort to be derived from self-knowledge, because when we turn our eyes within we see weakness and failure and lust and sin. We all of us know, to use Paul's great word, that in us, that is, in our flesh, dwelleth no good thing. We know, only too well, that in the course of justice none of us should see salvation. I venture to say that everyone who is brave enough to look into his own heart will know that if we depended for eternal life upon our own merits, upon the state of our own souls, then none of us should see salvation. If we are to be saved at all it must be, not on the strength of what we are, but on the strength of what God is.

Therefore it becomes a life-and-death matter with us to know God, to know whether God is stern and harsh and pitiless, or whether He is kind and forgiving and gracious. And that vital and essential knowledge we get in Christ and no one else. Christ has shown us the Father, of infinite love and pity, Whose grace is more abundant even than our sin; and that is the knowledge that saves and redeems; that is the knowledge that lifts us up out of the pit of despair and fills us, sinners though we be, with glorious and immortal hope. God loved us, and loved us so well as to give His Son to die for us; that is where your hope and mine comes in. And if you ask me why only Jesus can give us this knowledge, I reply,—I do not know whether the answer will meet everybody's need,—Jesus is able to give it because He is the everlasting Son of the Father. I am an old-fashioned person about this. Men could only guess at God's ways; they could only discover part of them. They got glimpses of His power and His wisdom and His holiness. They were looking at God, so to speak, from without. They were judging Him by His works and ways. But Jesus Christ knew God from within. He had been from all eternity in the bosom of the Father. He knew God's heart. Only a Son could have revealed God as Father. "No man cometh unto the Father, but by me." And our Lord was "declared to be the Son of God with power, ... by the resurrection from the dead."

In the second place, *it is only Jesus Christ Who can deliver us from the pain and penalty and power of sin.* "Shew us the Father," said Philip, "and it sufficeth us." Christ did that for men. "Father" was a new name for God. But I do not know as a revelation of the Father in and of itself would have been sufficient; for there was an obstacle to the outflow of the Father's pity and love, and that was our sin, and that sin had to be dealt with before men could be offered that; not simply blotted out, but dealt with. And Christ did deal with it, dealt with it seriously, dealt with it effectively, by what He did upon the Cross. By what He did there He released man from that death which is sin's penalty, saved him from wrath and set him right with God. The Cross was not a martyrdom. It was not a case of a man dying because he could not help it, because other men were too strong for him. Not all the soldiers in Jerusalem could have taken Christ prisoner had He wished to escape. Not all the nails in Jerusalem could have kept Him on that Cross had He wished to come down. For it was no mere man who hung and suffered there, but the Holy Son of God. You must look back on the Cross always from the vantage ground of Easter Day. It is only in the light of Easter you can see its true significance. It was a death willingly borne; not endured but accepted; it was not a martyr-

dom, but a sacrifice; it was not something submitted to, it was something done; it was not something suffered, it was something achieved. On the Cross Christ really took our sins upon Him, and really bore their pain and really vindicated God's holy law. And by that great atoning sacrifice of His, He set us free from the law of sin and death.

Do you remember what Moses and Elijah talked with Him about on the Mount of Transfiguration? Our English version translation is very inadequate. It says they spoke with Him concerning "his decease which he should accomplish at Jerusalem," but the word in the Greek is the word "exodus." They spoke with Him concerning "his *exodus* which he should accomplish at Jerusalem." And while of course the word does carry with it the suggestion of death, I cannot believe that that particular word was used there without a meaning. I think they were talking, looking back to the great exodus from Egypt, that great act of deliverance when with His right hand and with His own strong arm God brought the people of Israel out of bondage. They talked with Him about the exodus which He was to accomplish at Jerusalem, the greater emancipation which by His dying He was to effect. There He took death and captivity captive. He accomplished the exodus. He led all sin's prisoners out of the prison house, and now we are free from the law of sin and death. In Him we have redemption, even forgiveness of our sins.

That is not all the Cross does. It not only cancels men's guilt and frees them from the penalties of sin, but it also delivers men from its power. I am inclined to believe sometimes we have overidentified this word salvation with deliverance from the future punishment of sin. The Cross does more than that for us. It really saves us from sin itself. It unlooses sin's grip; it breaks the bondage of evil habit; it purges our souls of passion and evil desire. The Cross is not only a sacrifice offered in the past, but it is a present dynamic in the life. But I pass that by for the moment, to concentrate attention on the Cross as a sacrifice.

You remember, it is not the only sacrifice that has been offered in the history of the world. The altars of Judaism simply reek with the blood of the sacrifices that were continually being offered. You will find sacrifices in almost every religion. But the pathetic thing about these sacrifices is, that they could not take away sin. They did not think they had taken away sin, for, as the writer to the Hebrews says, then they would have ceased to be offered. But they did not, and so there was the perpetual repetition of these vain and fruitless sacrifices. But Christ offered the one sacrifice for sin forever, and really does emancipate man from its guilt and power.

These two things Christ does for us: He delivers us from our sins; He gives us the "Spirit of sonship, whereby we cry, Abba, Father." And the man who is thus loosed from his sins and who knows God as His Father is a saved man. But it is through Christ alone we get those blessings. Do you know anywhere else they can be had? Do you know anyone else who can give them? "In none other is there salvation: . . . . neither is there any other name under heaven, that is given among men, wherein we must be saved."

The Comment of History. I turn now in a concluding word or two to the commentary on this exclusive claim which is supplied by the history of human experience. Some of you may be inclined to dismiss the reasons I have given for the sole Saviourhood based on the revelation of God and on His atoning sacrifice as being doctrinal and theoretical. If I may be allowed to speak to my brethren for just a minute, I think we have been far, far too shy of Christian doctrine. I think we are going to get robust Christian faith or robust Christian thinking only as we teach Christian doctrine; and I beg of you not to say a word in disparagement of it, even if you think that. Let us turn for a moment to the testimony of facts. Peter, when he made this claim was arguing, shall I say, on *a priori* principles, because he had not at this time had much experience of the actual working out of the preaching of Christ Himself unto salvation. The Resurrection had convinced him that Jesus was the Messiah, and therefore he concluded that the Messianic salvation came through Him, and through Him alone. But you and I to-day need not depend entirely on abstract principles. This mighty and intolerant claim is attested and verified by the facts of life and experience.

First of all, the comment of history is that *Christ does save now, He saves everywhere, He saves everybody.* Nobody disputes the fact that Christ does deliver men from sin. When they saw the man that was healed standing there, they could say nothing against it. And when we see the men whom Christ has released from the bondage of sin, when we see them before our eyes, we can say nothing against it. There is no disputing the fact that through the power of Christ men are delivered from their sins and built up into newness of life. Miracles of salvation have been wrought in every age, and are being wrought still beneath our very eyes. I wish we saw them oftener; but I do not know that any Christian preacher could go on with his work if he did not see them from time to time. We see them. Thank God, we see them in our own churches. Christ saves to the uttermost. He saves people who seem beyond all hope of saving. Here are two illustrations that I came across in one week in my own country.

The first is a story of six soldiers who were stationed at Norwich in the rather early days of the war, six extraordinarily rough and evil men. They spoke of themselves as being the six worst men in the regiment. A Salvation Army sister took an interest in them,—and mind you, they did do extraordinarily good work in this recent war,—spoke to them, and in private prayed for them. In turn, all six became converted men, and they are out in India now,—a company of six sober, clean-tongued, clean-living, praying men to this day. The miracle is done.

I read a story in the Boston *Congregationalist* about a great mission worker in Boston,—I have forgotten his name,—a man who had lost everything except a faithful wife, through drink. He had got to such a state that he hadn't clothes to his back. One night, when every fiber in his body was crying out for drink, he stole into a mission service. Something touched him, and at the end of the meeting he rose for prayer. "Friends," he cried, "I am a poor miserable drunkard. I have tried the gold cure and scores of other cures. I have been going down for twenty-three years. Only God can save me." And God did it. Christ took hold of this poor wreck of a drunkard and made out of him one of the most effective mission workers that Boston contains.

In my own country I am sometimes among the Methodists. I was at the Central Mission in Newcastle-upon-Tyne not very long since; I preached in the afternoon and evening; and the superintendent of that great Mission read out the list of subscriptions. This was as long as your arm. But this is what interested me: "Mr. So and So, a product of this Mission, six guineas. Mr. So and So, a product of this Mission, five guineas." And so it went on, over and over in the reading of this list. After the meeting I asked him what it meant. He said: "It is perfectly simple. When we began this Mission all those men were down and out, but Jesus Christ got hold of them, set their feet on the Rock and established their goings, and there they are, not simply saved men themselves, but doing everything by gift and service to win other people for the Saviour."

He does it. There is no need to argue about it. We have seen it done. And it is not simply at home that these miracles of Christ are accomplished. I think sometimes the miracles of saving grace effected in foreign lands are more dramatic and amazing than those wrought in our midst. Think of how He tamed the wild people of the New Hebrides. Think of how He converted the vicious, lying, treacherous people of the South Seas into clean, honest, hospitable, Christian folk. Think of how He gathered a noble army of martyrs from the timid, shrinking people of Madagascar. There is no disputing Christ's power. He saves everywhere, and He saves everybody.

And *no one else does or can save.* When Confucius and Buddha fail, Christ succeeds. He saves men. He saves them from cowardice and vice and sin. He saves them into strength and purity of manhood. He goes to India; He redeems the Hindu from his superstition and vice and gives that man, one of the naturally most timid and shrinking of men, courage and strength and grace to "go without the camp, bearing his reproach." He goes to China; He redeems them from the opium habit, from cowardice, from avarice, and builds them up into such glorious and victorious strength that for the truth's sake in the

Boxer uprising they went by the scores to their death. I wonder sometimes how many of us English folk would have stood it. Men and women whom Confucianism and Buddhism and Hinduism left untouched, Christ saves. There is no need to deny that there are many true and beautiful things in these Eastern religions. There is a "Light which lighteth every man that cometh into the world," and all these things are witnesses of the craving of the human heart for God. But the backward, darkened, sunken condition of the people proves that in these religions there is no power to save; they have no power to cleanse, to uplift, to redeem and to remake men. I wish those people who talk so glibly, as they think, about the beauty of these other religions, would read a book like "Things as They Are in South India," and be silent for the rest of their lives. But our Lord comes into the midst of this condition of things and really saves men, accomplishes His miracles of redeeming grace upon them, saves them from their sins, gives them peace with God. He gathers His apostles and prophets and saints and martyrs from every land. Bring this intolerant claim of the Apostle—which is also the claim of the Lord, mind you—to the test of experience, and experience ratifies and confirms it, and you and I can preach with boldness and courage this old truth, "In none other is there salvation: .... neither is there any other name under heaven, ... given among men, wherein we must be saved."

My brethren, do you believe all that? Do you preachers believe all that? You are good preachers if you do. Here is the permanent and compelling motive to all evangelistic work of any sort. Only here is the reason why we preach at all. Since our fathers started the great modern missionary enterprise we have altered our conceptions of things in very many directions, and I am quite free and frank to say that some of the arguments they used a hundred years ago are to me no longer usable, I could not employ them. But there has been absolutely no alteration here. We believe, as the apostles did, and as our fathers did, that Christ is the only Saviour. But if we really believe that, what a debt we owe to the world and what a responsibility rests upon us! What do we owe to the men who do not know Him, what do we owe to those lands and those peoples who have never yet heard of Him! We have got to tell the whole world about Him. That is our business, to bring sinful men and women and the Saviour together.

There was in the early days of the war, in our English papers, a story about a very extraordinary pacifist who said when he was addressed by the lawyer, that he would not even give a cup of cold water to a wounded soldier, and we in England, all decent, ordinary people, were shocked and outraged by the inhumanity of it. But I want to know whether we Christian people are not in very much the same condemnation, if knowing of a Saviour, and the only Saviour Who can really redeem, we allow men to perish in ignorance of Him?

"I know of a world that is sunk in shame,
Where hearts oft faint and tire;
But I know of a Name, a precious Name,
That can set that world on fire:
Its sound is sweet, its letters flame.
I know of a Name, a precious Name,
'Tis Jesus."

And woe to us if knowing it, we do not go and tell.

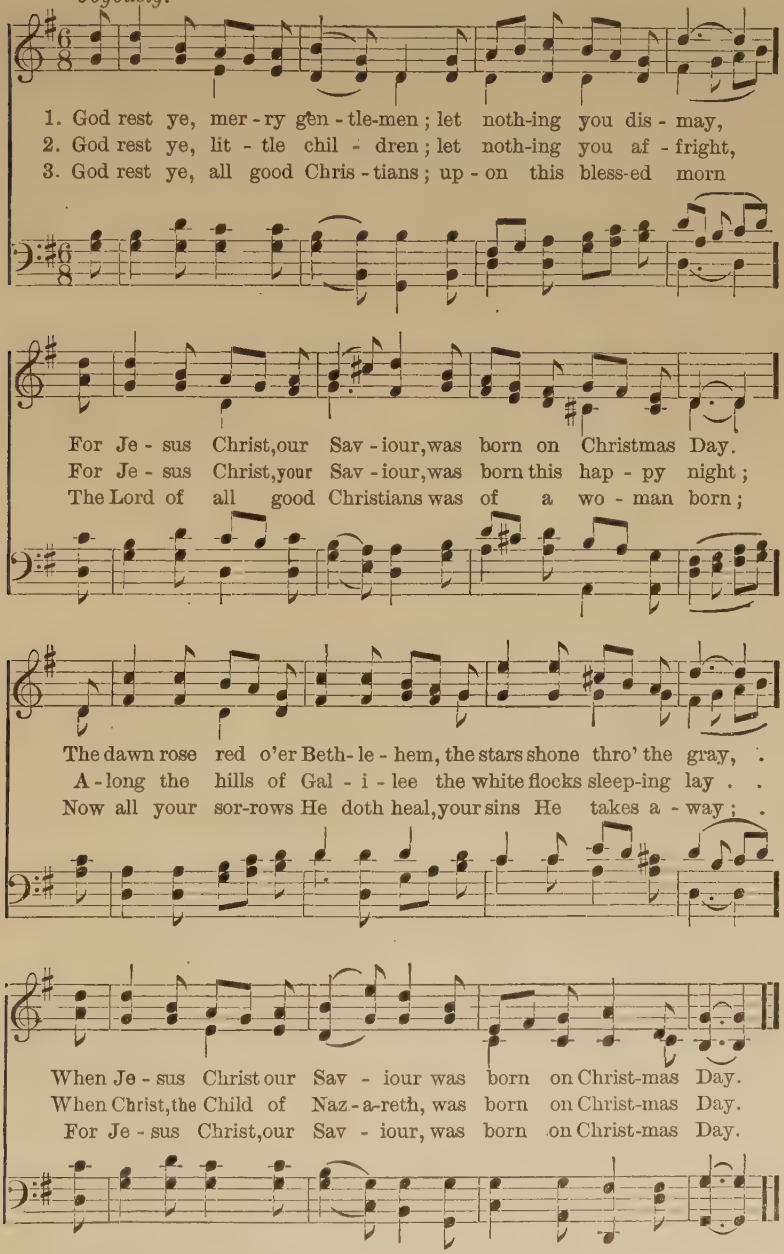
And yet I am not at all sure that an intellectual persuasion that Christ is the only saving Name will make us enthusiastic in the work of extending His Kingdom. You know the living root of evangelistic passion is personal experience of the Lord's redeeming grace. It is interesting to remember in my own country, for instance, that the greatest evangelical revival of modern times sprang out of John Wesley's personal, vivid experience of Jesus as his own Saviour, and out of that evangelical revival came the modern missionary movement. When men personally experience Christ's saving power they are all aflame to tell other people about it. And so perhaps that is what we want most of all, we ministers and you Christian people,—a new sense of the wonder and glory of our own salvation, a rekindling of religious life, a deeper experience of the power of Christ in our own lives. There will be no lack of zeal when hearts are warmed. So let us pray for that.

"Come, Holy Spirit, heav'nly Dove,
With all Thy quick'ning pow'rs;
Kindle a flame of sacred love,
In these cold hearts of ours."

A Christmas Carol.

DINAH MULOCK CRAIK. EDWARD M. FULLER, 1919.

Joyously.


1. God rest ye, mer - ry gen - tle-men; let noth-ing you dis - may,
2. God rest ye, lit - tle chil - dren; let noth-ing you af - fright,
3. God rest ye, all good Chris - tians; up - on this bless-ed morn
For Je - sus Christ, our Sav - iour, was born on Christmas Day.
For Je - sus Christ, your Sav - iour, was born this hap - py night;
The Lord of all good Christians was of a wo - man born;
The dawn rose red o'er Beth- le - hem, the stars shone thro' the gray,
A - long the hills of Gal - i - lee the white flocks sleep-ing lay
Now all your sor-rows He doth heal, your sins He takes a - way;
When Je - sus Christ our Sav - iour was born on Christ-mas Day.
When Christ, the Child of Naz - a-reth, was born on Christ-mas Day.
For Je - sus Christ, our Sav - iour, was born on Christ-mas Day.

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THE HEART OF SAINT PAUL'S MESSAGE.*

Mr. Robert E. Speer.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. ii. 20.

Sometimes it is given to a man to say it all in just a few words. I read not long since a list of such great sayings in each one of which the man had really gathered up the whole of his life, and through which he has been long remembered. There was Lincoln's word in his Cooper Institute speech, "Let us have faith to believe that right makes might, and in that faith let us to the end dare to do our duty as we understand it." There was Mr. Cleveland's famous saying, "Public office is a public trust"; and a long list of just such great words as these.

It is of one of these words, and greater far than any that were on that list that I was reading, that I want to speak this morning. It is the word which one would pick out of all the sayings of Saint Paul as most completely gathering up the fullness of the man's life and bringing home to us the very heart of his conviction and his message. It is the one word in which more perfectly than in anything else that he ever wrote or, as far as we know, ever said, Saint Paul gathers up the meaning of his new and his real life.

And what a life it was! The names of the great statesmen and merchants and scholars of his time have almost all of them been forgotten. The few that we remember best we remember chiefly because they had some contact with the life of Saint Paul and with that great enterprise which had begun and to which he consecrated his career. That was his supreme interest, how to live the deepest and most powerful life that he could; how not merely to endure his life, how not merely to accept it, but how to live it at its maximum of meaning and of content and of influence and of power. And I suppose to every one of us either here or in some other grave and earnest hour of our lives, the question has come which Paul answers there for himself and every other man, as to what life is, where it springs from, where it is to be wrought out, what the inner secret of it is to be, how we, coming these long generations after, can perhaps be laid hold of by just such principles and powers as laid hold of him, and be enabled to do in our own time, please God, the same necessary work that he did in his.

What we have here first of all is his explanation of where his life came from, the spring and the source of it. "I am crucified with Christ." His life began in death, in death and life with Christ, just as I suppose all living must begin in some such place as that.

"The vine from every living limb,"

wrote Garibaldi's friend, Ugo Bassi.

"The vine from every living limb bleeds wine.
Is it the poorer for that spirit shed?
The drunken and the wanton drink thereof.
Are they the richer for that gift's excess?

"Measure thy life by loss instead of gain,
Not by the wine drunk, but the wine poured forth;
For life's strength standeth in love's sacrifice,
And who so suffers most hath most to give."

Christianity began there. It had to die before it ever lived. It came out of black shadows, out of a grave where His faith was laid away with His body. Christianity came forth out of death into life and power.

"Thou fool," writes Saint Paul in another of his letters, "that which thou sowest is not quickened, except it die." And what is he doing but catching up our Lord's own great word, "Except a corn of wheat fall into the ground and die, it abideth alone." The life of man has to begin there in shadow, the life of power and strength there in Christ's Death. And we do not need to flinch this morning from the deepest and the most mystical interpretation of all that is contained in that idea of Saint

* Delivered at the Northfield Student Conference, June, 1919.

Paul's. Instead of any Scripture lesson at the beginning I want to read now just his own deep and fearless interpretation of the fullness and of the hidden meaning that there was in that birth of his life out of the Death of Christ.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

And this is not to be thought of as a curiosity of exceptional religious experience, as the form of the antiquated ideas in which a man who belonged to a different race and a different time cast a religious experience which is to be depersonalized and to be made moral for us. This is the real fact about a life of fullness and power and reality to the end of time. It begins in death with Christ to sin, that it may live with Him unto righteousness.

And yet that does not mean that one is not prepared to cast the meaning of it in real moral and ethical terms for our own life now. Being crucified with Christ and taking up out of that death a new life with Him must mean for me, if I put it in those terms, that I accept His attitude toward life and fix duty as the highest of all my moral values; that I take up His spirit of mind with regard to my enemies and make forgiveness a fundamental principle of my own heart; that I hold fast to His faith of the sure triumph of innocence even over wrong and fear; that I cherish His undying hope of the possibility of a better world even against the background of murder and of crime. When Saint Paul says that he died with Christ and came out through that deep experience to the living of a new and powerful life, he meant things like this as realities in his daily relationships with men. The Cross was the mark of the beginning of that new and real life.

Those of you who were here at the Student Volunteer Conference winter before last will remember the little story that Bishop Welch was telling us of a company of men that had been gathered in the earliest days of our participation in the war. The whole group could not be sent over to the other side at once, and every man was eager to go; at last they decided that they would put a lot of papers in a hat, one for every man, and they would put crosses on as many papers as there were men who might go, and every man who drew a paper with a cross on it was to be allowed to go. When it was all over, Bishop Welch told us of one lad who belonged to the group who, when it was all over, wrote home to his father, "Father, if I ever prayed in my life, I prayed to-day that I might draw a cross." He wanted the life that bore that symbol and mark and all that it opened up in the possibility of service and of sacrifice.

Do we want to find our way into a life that can do in our time what Saint Paul's life did in his? That can leave its deathless scar on the soul of humanity as Saint Paul's life left his, his healing scar? Well, here is the beginning and the foundation of it all for us as for him. "I am crucified with Christ: nevertheless I live."

He goes on next, you remember, to tell us where this life of his was going to be lived, the area and sphere in which this great battle was to be waged and this great work was to be done. Not in any quiet islands of the blessed elsewhere than here, not in some far-distant heavenly age with another environment from that in which men actually live in our real world. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me . . . . the life which I now live *in the flesh*."

We have been asking ourselves these last

few years over and over again whether, after all, Christianity is a practicable thing, I mean, the original idea of Christianity, or whether it has not to be vacated in some way, some of its old ideals toned down, some of its old energies strangled a bit, some of its old ideals bedimmed. Can Christianity be lived, we ask, here and now in this meat of my body, in the midst of all this maelstrom of evil that whirls me around by day and by night? Can Christianity be lived?

That is exactly Saint Paul's ideal about his life. "The life which I now live in the flesh." It is the glory of the human body and it is the glory of Christianity that Christianity can be lived inside a man's flesh, that there are no passions here that are right that cannot be purified and consecrated, and that anything that cannot be so transformed does not belong in the man. He lived his life, this great life of his, full and complete, deficient in nothing, not truncated, not constricted, but abounding,—Paul lived that life in the flesh.

It was to make the Divine life possible in the flesh that Christ Himself was incarnate, to demonstrate to men the possibility that the Godlike character might be realized in bone and blood and sinew and gristle and flesh, that right here to-day it is possible for men to live this life, the high, complete, full life in their flesh. And of course that means more than the mere flesh and blood, meat and bone interpretation of it. It means the whole range of our human relationships; that inside the family, in all our actual living relationships from which we cannot escape, Christ must be supreme, and the life of Christ be lived; that Christ is to be our life in the flesh of all human experience and all human need and all human activity. And not in these narrower ranges only, but across the width of all the life of man.

Professor Lang, of the University of Alabama, was telling me the other day of an experience that he counted one of the most singular in his life, which happened when he was a graduate student in the University of Edinburgh ten years ago. He had gone to McEwen Hall to hear Mr. Balfour deliver an address on the moral values which unite the nations. It was a wonderful address, he said. As he looked across at the audience to see the effect of it on those who listened, he saw opposite him in the gallery a Japanese student sitting, leaning over the gallery and drinking in every word. And when Mr. Balfour had ended naming the moral values which he conceived bound the nations together, or were at last to accomplish the unity of man, there was an instant of appreciative silence over all that great hall, and in that moment of silence the Japanese student stood up and leaning over the balcony toward Mr. Balfour said, "But, Mr. Balfour, what about Jesus Christ?" He had spoken of the moral values that unite the nations and left out the only value that can unite them; the only undying, remaining bond, the only power by which at last the whole life of the world is to be made in harmony and completeness. "The life which I now live," says Saint Paul,—and he is embodying in himself the whole collective Christian experience; for this that he went through is only the thing that all Christian men and women to the end of time were to go through,—"The life which [we] . . . . live *in the flesh* [we] live by the faith of the Son of God." We live it not elsewhere, not far away, not in some other stage of social progress to which some day we may come. We may live it in the flesh, the only flesh we know, the life that is here, that is to-day.

But men ask themselves, "How can we live this life, accepting Saint Paul's account of where it comes from, of where it is to be experienced? We know enough from our own lives, of the difficulty of realizing any such great achievements as these in the battleground of our own experience. Can it be?" Men say, for them it cannot be. They know it cannot, for they have tried, and again and again have been beaten down on this very field. Well, Saint Paul goes on to tell us the secret and the power of this absolutely unlimited and invincible life: "I am crucified with Christ: nevertheless I live; *yet not I, but Christ liveth in me.*"

I think the great weakness of our Christian life to-day in our colleges and outside of our colleges is that we have thinned it all out; we have crowded out the miracle and the magic and the supernatural of it. We have made it just a veneer, a moral purpose or admiration; and we have lost

those great dynamic energies by which alone the thing ever can really be. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

I do not mean to say that the thing can be explained. Life cannot be explained. It runs far deeper than our understandings of it. But there are some things about it that Paul intimates here that make the mystery after all not so dark and impenetrable. How was it that Christ could do this in him? For one thing, by the obvious and experienced principle of our multiple personalities. Paul does not balk at it at all. We think ideas like the subliminal self are modern discoveries. But Paul knew long ago of these layers of a man that make up the man, of the conflict between these different levels of his life and the secret that one possessed of coming down through the upper levels to deep buried potentialities. How many I's and me's are there here? "*I* am crucified with Christ:" what "I" is that? "Nevertheless I live;" is that the same "I" that was crucified? "Yet not I"; what "I" is that? "But Christ liveth in me"; what "me" is that? "And the life which I now live"; is that the old "I" before the crucifixion or the new "I" after arising again, the "I" in his own energies and ambitions, or the "I" permeated with the indwelling Christ? "The life which I now live in the flesh I live by the faith of the Son of God, who loved me"; what "me" is that? "and gave himself for me." Saint Paul knows perfectly well what you and I know, that every man of us is half a dozen men, this man and that man and the other man. And the wonder of Christ's insight into personality has always been that He does not confuse, as you and I do even in our self-judgment, these multiple men, but can make His way among them until He finds the last and the least soiled of them all, the man in whom there is most of the undeveloped power, the man who has lost least of that great birthright of kinship with Him in Whose image we were first of all made; and Christ uncovers that and washes it in His own blood and breathes confidence in it and strips away all the shackles of the sins that so easily beset, and sets that inner best man free.

And not by the principle of the multiple personality only, but by the principle of the real and the ever repeated resurrection as well. You remember what Donald Hankey said those last hours that he had with his men just before the great hour came, as he walked up and down the trenches while they waited and spoke to them one by one and in little groups: "Boys, we are going over the top to-morrow. Remember if you are wounded, it's Blighty; if you are killed, it's the resurrection." Through Christ it was a legitimate inspiration to work with there in that black hour. But the resurrection is not a principle that comes in the last and ultimate moment alone; the resurrection is a principle of life every hour of every day. It is the power available in men that knows no moral limits whatsoever, the power that God put forth when He raised Jesus Christ from the dead, and in conquering death showed that there was not anything that He could not conquer.

There is that evil habit that comes when the light has gone out and you lie alone. You know its face well; and you have always said when you saw it come, "Here comes my enemy that is too strong for me." Yes, but not for the power of the Resurrection, the power that is adequate to deal with any foe, the power that is strong enough to nerve a man for any sacrifice, the power that is mighty enough to lift any load, even the very bars of death.

We are coming to the end of this Conference, and there is many a man to whom life is just the half thing that it has always been. The great deeps have not been cut open for him. Sin seems to be the same venial affair which he has always regarded it. The great moral realities have never burst on him as they burst that day in one blinding vision upon Saint Paul on the highway. Well, the power of the Resurrection is adequate in the life of every one of us here to-day to rip us out of all this half living, of all these partial visions, of all these toned-down fellowships, of all these abstentions from the sufficient power of God. The power of the Resurrection is sufficient, say, to lift us out of all that, and to tear these lives of ours open for the coming in of the energies that are in us.

There is one more thing that Paul is telling us here: Not alone about the spring

and the power of this great life, not alone about the area and the sphere in which it can be lived, not alone the secret and the power of it, but he is laying bare here also the method and the process of it. "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." We may take this in two different senses legitimately, I suppose. "I live it," says Saint Paul, "by the faith of the Son of God"; by the same kind of faith that he had, by the principle of life and relationship with the Unseen that controlled him; "I live my new life by that faith." It would mean a new world if we would begin to live our lives that way, by Jesus Christ's faith in God as His Father Almighty, in love at the heart of everything, at the back of the tragedies of life, at the back even of the moral disciplines of the individual soul, by Jesus Christ's faith in God as the heart of love at the very center of all the life and experience of man, by His faith in humanity. You can name the men and women all over our land to whom that faith is an utterly strange thing to-day. They do not believe in humanity as Christ believed in it, and they have more reason for believing in it than He did. "He came unto his own, and his own received him not." He took on human flesh, and human flesh crucified Him. The very mankind that He came to save demonstrated that it was not worth His saving, and He still believed in it. If we had Christ's faith in mankind to-day we would not balk at the little things that are proposed for the making of a new world,—if we had His faith in possibility. "All things are possible," said He in a day of moral penury, of national insularity, when the whole world was dead in lust and evil; even in that day all things were possible to them that believe. What ought not to be possible in a day like this to men who believe that there is nothing that ought to be that cannot be, "by the faith of the Son of God"!

Or there is the other meaning. You find it in Moffatt's translation of this passage. "The life I now live in the flesh I live by faith in the Son of God who loved me and gave himself up for me," by the loving trust that sees in Him faith beyond all my deserving, a patience that my sin and moral indifference ought to have outworn but have not.

"I thought His love would weaken
As more and more He knew me.
But it burneth like a beacon,
And its light and heat go through me;
And I ever hear Him say,
As He comes along His way,—
'Wand'ring soul, O do come near Me;
My sheep should never fear Me;
I am the Shepherd true,
I am the Shepherd true.'"

His was a love strong enough to wear down our love of the things that He hates, and to make us willing to bring our lives in complete surrender to Him, that His fulfilling and enriching hands may make us complete and like Him.

I know better than any of you how imperfectly this draws out what Saint Paul was trying to get into words. But I know that even the imperfect way of putting it cannot hide the truth that is here, and that this is a truth that you and I are needing to-day, that we may experience again just what the Gospel of Jesus Christ is. It is not simply a beautiful figure for us to admire across nineteen hundred years. It is not a wholesome moral teaching, part of which we accept, the rest of which we reject because it is too hard to live by to-day. The Gospel is a great deal more than that. The Gospel is the living God confronting men's lives to-day in the record of what Jesus Christ was and did and in the reality of all that as a permanent and ever repeated work inside the soul of humanity, and calling us in our lives to go beyond what is superficial and empty and away out on the distant skirts of the spiritual reality of Christ, and to come in to share His Death, and then to go out to live His life.

I remember coming down on a railroad train thirty years ago from Eagles Mere with a crowd of railroad men who had been there for a summer Bible Conference. We rode in some open freight cars on the old primitive railroad which was all they had then, and which has not been much improved since. And as we sat on the boards laid right across these open cars, the men were telling about their experiences; and there was one man, who had drunk the cup down to the very lees of it, and they had been bitter. And then the Voice had called him, and he had risen up to a new career.

He was an old, gnarled veteran of the Civil War. And he was telling us there under the open sky in that old freight car about his experience; and he said: "It at last all came just down to this with me. I sat down one day in the midst of all my sin, with the Saviour near making His offer, and I closed with it, and I rose up out of all that in His strength and power. 'He died my death for me that I might live His life for Him.'" He died for us to all our sin of imagination and of desire and of deed; and He died for us that we might live with Him to-day the new life of cleanness and of joy and of power and of victory. Yes, and what is yet more true and wonderful, we died in His Death with Him that He might live His life and our life in us. This is the Gospel of reality. This is the reality of the Gospel.

ARISE, SHINE! THY LIGHT IS COME.

A CHRISTMAS SERMON.

Rev. George A. Buttrick.

Arise, shine: for thy light is come, and the glory of the LORD *is risen upon thee. Isa. lx. 1.*

In the earlier pages of the Bible there is the strangely fascinating, half-terrifying story of a man who carried boldness to its last human limit, and asked that he might see the unveiled glory of God. The veiled splendors which, with signal favor, God had shown him, made him hunger for the sight of the unclouded radiance. Having drawn close, he must draw closer, yea, so close as to see the face of God: "Shew me, I pray thee, thy glory." In solemn, yet gracious tones the answer came: "I will make all my goodness pass before thee . . . . :" but "thou canst not see my face: for there shall no man see me, and live." So God hid Moses in the cleft of the rock, and covered Him with His hand; and Moses heard only a voice of the Unseen; saw only an awful shadow, only the trailing garment of an unspeakable splendor.

"Shew me thy glory. . . . ." "I will make all my goodness pass before thee." The glory of the Lord is the goodness of the Lord. The glory of God is not in any glitter or tinsel, pageantry or pomp. It is not in any rending of the sky, any shaking of the world, any terrifying display of arbitrary power. The glory of God is the gleaming majesty of Righteousness, the stainless white of Purity, the ocean depth of Love; and this glory has risen upon us.

Some of us keep a cherished place in our hearts for Alfred Tennyson, and at this season of the year our feeling instinctively utters itself in his words:

"The time draws near the birth of Christ;
The moon is hid, the night is still;
A single church below the hill
Is pealing, folded in the mist."

This year the pealing of those bells is not blotted out by the din of world-wide war. The frenzied hammers of Bethlehem Steel Works do not so painfully mock the Bethlehem song. Peace has come, and, though the events of to-day sadly belie it, yet the weight of almost unbearable calamity has been lifted. The angel strains can be heard once more: "On earth peace, good will among men."

As you look back on the war this Christmastide from the clarifying distance of fourteen months, how does it appear to you? To me it appears as the very Storm-Fire of God, preserving the good, burning the rubbish, refining the life of mankind. The judgment of God has fallen upon us—a judgment furiously bent on the destruction of false theories and false empires. Behold what terrible works He hath done in righteousness! Unspeakable Turkey beaten to her knees, and waiting sentence! Austria, bully of small peoples, constant threat against Europe's peace,—her "ramshackle empire" now torn limb from limb! Germany, drunk with lust for power, who gambled with her soul, and gambled with all the odds seemingly in her favor, and thought to win victory by gigantic wrong—Germany now groveling among the ashes

of her fall, the outcast leper of the world! Read these world-shaking events, not in their own light, but in the long light of history. Search for their eternal moral meaning, and you will discover in them fresh tokens of a God Who, in time past, and to-day and forevermore, has set His face like a flint against wrong, but Who leadeth virtue to triumph. Never yet was goodness robbed of final victory! Never yet did evil escape the inevitable doom! The road of wrong is oftentimes a long road and a riotous road, but it always ends in the pit of disaster. Let us take courage this Christmas time. The glory of the Lord's righteousness has risen upon us. We have seen it clearly in the mighty happenings of our own day.

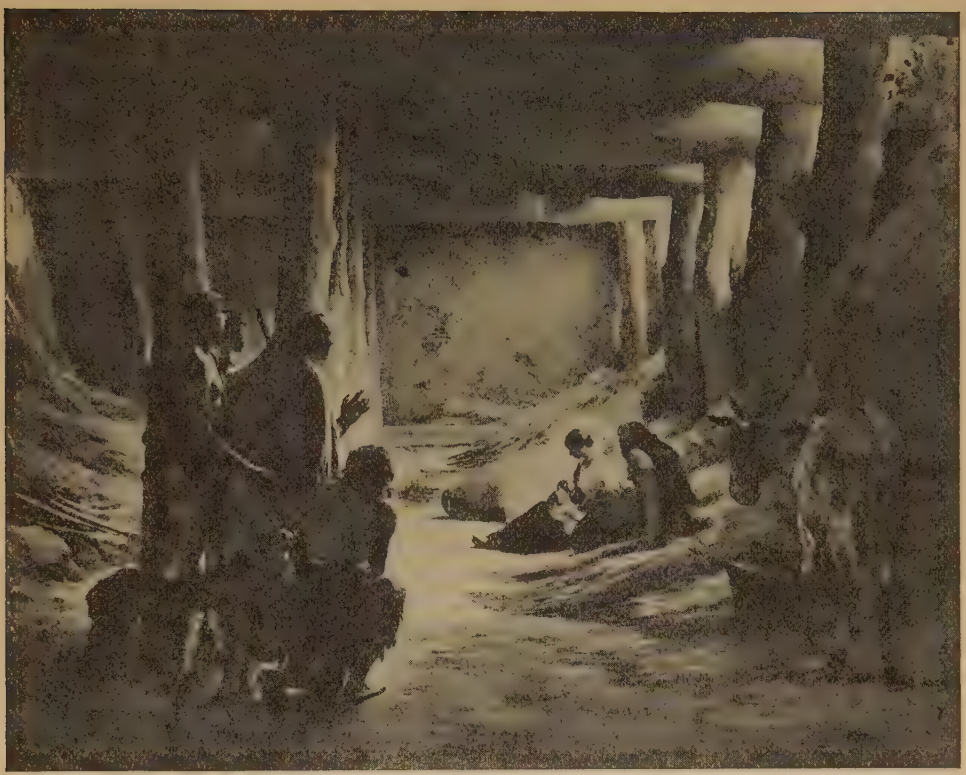
"Truth forever on the scaffold; Wrong forever on the throne
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadows, keeping watch above His own."

But the glory of the Lord is seen not alone in the overthrow of empires. As we look back fourteen months that glory shines still more brightly in the soldier soul. Perhaps war's greatest tragedy lies in the fact that Germany's perfidy has cast suspicion on all human nature. Civilized men have perpetrated outrages in Belgium and France which cannot be described except in some new vocabulary of horror. Can it be that *our* civilization is only a thin veneer to hide a barbarous heart? Germans are not innately different from ourselves. God has made us all of the same human clay. Germany's shame is an indictment of the whole family of men. But against the dark background of German treachery are set the shining examples of Cardinal Mercier and Edith Cavell and of a million other unnamed heroes. Abbey's well-known picture, "The Knights of the Round Table," shows a shrouded figure beckoning the young Galahad to a chair on which is inscribed the legend: "He who sits herein shall lose himself." Galahad makes immortal reply: "If I lose myself I save myself." Hosts of men whom we have called "ordinary" have seen the beckoning of that Shrouded Figure, and made glad answer, and have felt the thrill of an unselfish crusade. And if German shame has placed a stigma on human nature, a multitude of others by their battle and dying have crowned it with glory. War in the retrospect reveals a heroism almost Godlike. "The glory of the LORD is risen" upon us. It shines forth in the unhesitating sacrifice of hosts of men and women who proved themselves not "ordinary," but truly magnificent. Not all of them confessed the name of God, but they worked His works. The ancient words spoken of Cyrus are true of them: "I have surnamed thee, though thou hast not known me. . . . . I girded thee, though thou hast not known me."

What, then, is the Christmas message in the light of these great facts? Let Julia Ward Howe point the answer. "Amid the tumult of events" in her own day, she also saw the "glory of the coming of the Lord." Like us she beheld the judgment of Divine righteousness: "He hath loosed the fateful lightning of His terrible swift sword." Like us she traced the girding of God in the sacrifice of soldier souls: "I have seen Him in the watchfires of a hundred circling camps." Then instinctively her thought pressed onward to the cradle at Bethlehem, to that matchless and final revelation of God's glory:

"In the beauty of the lilies, Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free;
While God is marching on."

Within the darkness of world-wide tragedy we have discovered gleams of Divine glory, but Christmas points us to Him in Whom all the scattered gleams of God's purpose were focused into the winsome radiance of a single life. Does the overthrow of *Kultur* bespeak the unthwarted design of a holy God? God's holiness has been declared once and for all and fully in Jesus. In Him holiness was vital, pulsating, spontaneous, Godlike. Does the war's amazing record of sacrifice betoken some gleam of the self-giving of God? The glory of that love can be seen in full-orbed splendor in Jesus. This Jesus is the Interpretation of human experience. God's *footsteps* are in all the ways of human history, but the "express image of his person" is in Jesus Christ. The deliberate testimony of the men who saw Him, and heard



H. Le Rolle. ARRIVAL OF THE SHEPHERDS.

Him, and walked with Him the fields of Palestine is this: "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Would you know this great God Who scatters false empires like leaves in an autumn wind? Whose glory you discern in the unearthly sacrifice of earthly men? Then look to Jesus. "He hath declared him," declared Him fully and perfectly, and in tones and colors truly Divine. Moses was denied the vision which he craved. God's face was hidden from him. "There shall no man see me, and live." But we have seen "the light of the knowledge of the glory of God in the face of Jesus Christ."

By every right, Christmas is the season of surpassing joy. On the first Christmas, God said: "I will show men My glory. Jesus is My glory. He is the Image of My righteousness. He is the living Token of My love. His birth shall be the sign of My constant presence. His Cross shall be the apocalypse of My compassion. His broken tomb shall be the talisman of the unthwarted and deathless spirit of life, the pledge of victory over all the works of darkness." The message of Bethlehem is the voice of God, saying: "I will reveal to men My purpose, the purpose they have dimly traced in history and often doubted. Jesus is My Eternal Purpose. He is the Goal of life. He is the Loadstar of human progress. His Cross is the magnet that shall draw all men unto Me, and make the earth one family. I have scattered the worlds like dust, and loved men into life, and am leading them through the travail of war and peace, that at last Christ may be 'all and in all,' 'Alpha and Omega, the beginning and the end.'"

Of a truth, this is the Christmas gospel: "Arise, shine: for thy light is come, and the glory of the LORD is risen upon thee." Clouds may seem at times to dim that light, but they cannot destroy it. Christ will shine more and more unto the noontide of the day. Just as a low cottage window,

catching the first rays of the rising sun, is made a dazzling point of light to be seen afar off, so our poor lives reflecting Christ's brightness will be transfigured, and will proclaim to men the coming of the Day-spring from on high. He only is our Light, and, without Him, nations and men stumble and grope in darkness. There is no hope for us or for our world except He find in human hearts a new Bethlehem. "Arise, shine"! Declare the day is at hand! Thy King has come and moves in triumph. His pathway is littered with the *débris* of empires which mocked Him and scourged Him. No Rome or Germany or any nation or man who shares the spirit of Rome or Germany can abide His coming. "Arise, shine"! "The glory of the LORD has risen upon thee."

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat.
O be swift, *my* soul, to answer Him! be jubilant, *my* feet!
Our God is marching on."

THE BOOKS OF THE YEAR.

Rev. Harris E. Kirk, D. D.

It has been a fortunate thing for the world, as Canon Mozley observes, that "all men who have come forward to instruct and enlighten it are not cast in the same mould." Two such men, of different temperaments, have written the most important books of the year. I refer to "The Science of Power" and "The Education of Henry Adams"; the one, a brilliant discussion of the economic, social and moral aspects of the Great War; the other, an autobiographical confession of singular and appealing significance. These books are important, not only for their merit, but also because they reveal the tendencies of the time; they are transcripts of the mental history of the period, and incidentally have considerable suggestive value for the student of religious problems.

Benjamin Kidd's book is based upon a philosophy of human progress which he so ably expounded in an earlier volume, "Social Evolution," wherein he maintained that the rational tendencies of human nature are invariably and incurably self-regarding, that reason leads either to individual or group selfishness, and that altruistic progress depends upon the imposition of some supra-rational sanction which is of the nature of religious authority. He developed the theory that the altruistic sentiments of Western society were the product of Christianity, by whose supra-rational sanctions the passions of men were forced out of their natural channels and compelled to act from motives higher than reason. It was an easy thing, then, to see in the Great War a justification of this philosophy, and such an impulse has produced "The Science of Power."

That it is a suggestive book goes without saying; at the same time it is only fair to confess that Mr. Kidd is not so much a scientist as a prophet of science; in which respect he resembles Henry Drummond. Science furnishes themes for lay sermons; and while not writing directly in the service of religion, he will always be found on the side of it.

He begins by saying that the war was the natural outcome of the rational processes of the Western world, the fruit, as it were, of its thoughts. Human nature, with an inevitable bias towards selfish expression, sought justification of its self-regarding impulses in scientific knowledge. The trend of Western civilization, influenced by the rapid expansion of steam power and the evolution of industrial complexity, was towards a basis of force for social integration; all that was needed to bring it to full consciousness was a formula, and this was given in the familiar Darwinian hypothesis of the "struggle for existence." Once in possession of this formidable doctrine, society rapidly developed into an organization of competitive forces, which attained explosive power in the Great War. Mr. Kidd points out that "the fighting pagan of the Western world" acknowledged the influence of Christianity upon his selfish propensities, and endeavored to break its force

through scientific and philosophic criticism, not entirely with success. But the altruistic influences were effective chiefly in the domain of private relations; while the policies of governments, diplomatic negotiations, the arrangements of capital and labor, were influenced by another and entirely different conception, namely, that organized force was the only rational basis of social integration. Faith in this materialistic doctrine, and increasing indifference to altruistic sentiments led, not to the collapse, but rather to the climax of Western civilization in the Great War. The war was the natural outcome of a social order founded upon organized force.

The war has demonstrated the failure of Western scientific knowledge; it further indicates the utter stupidity of looking to science for direction in the solution of the problems of reconstruction. The breakdown of the much-vaunted human efficiency compels society to search for a new power of integration. We may no longer expect scientific knowledge—from which all abominations, efficiencies, military autocracies, economic despotisms, body themselves—to furnish a worthy basis for social life. This must come, according to Mr. Kidd, from collective emotion, rather than from ordered reason. Reason is essentially untrustworthy because it is invariably selfish; it needs must be checked and directed by the primitive force of collective emotion, responding in glad and enthusiastic fashion to idealistic conceptions. But collective emotion must be subject to wise direction. For this purpose society needs a new psychic center of power, and Mr. Kidd is inclined to look for this in the coming leadership of women, supported as it will be by the unstained enthusiasms of the young.

Granted a disposition to break with the organized selfishness of scientific rationalism, which is responsible for all the evils of the time, and a further inclination to respond to this new emotional force, and Mr. Kidd is confident that the character of human society can be changed for the better in a single generation. As examples of the effectiveness of collective emotion, he cites the extraordinary changes that have taken place in Germany and Japan in recent years. A good book to read in this connection would be Mr. Trotter's "Instincts of the Herd in Peace and War." Mr. Kidd preaches his doctrine with prophetic fervor, as for instance this: "Oh, you blind leaders, who seek to convert the world by labored disputations! Step out of the way or the world must fling you aside. Give us the young. Give us the young and we will create a new mind and a new earth in a single generation."

All this is good preaching; still the theory is subject to serious criticisms. We are quite familiar with the tendency in recent speculation to oppose collective emotion, herd instinct and the like to reason, as in the writings of Bergson, Eucken and the pragmatists, but in spite of their cleverness we remain unconvinced. This is a feeling one has about Mr. Kidd. We like to hear him preach, but somehow we do not believe that what he says is true. His account of the causes which led up to the war is fairly accurate, but his explanation of these causes is quite misleading. As a matter of fact, the development of Western society for many years has been profoundly irrational. Its apotheosis of science—a department of knowledge that is strictly limited—proves its one-sidedness. Every principle of sound intelligence has been violated in the disposition to regard organized materialism as the only reality. Unquestionably there is need for an awakening, but surely it is a hazardous experiment to trust the future development of society to such an irresponsible force as collective emotion. Assuming for the sake of argument that we can, still the question of its conscious direction is important, and it is entirely too soon to say that we can afford to commit this leadership to woman. That she is going to have a growing influence on public questions goes without saying, but her advent in the new sphere is too recent, and her fitness for leadership, assuming that she wants it, which I doubt, as yet, quite undetermined.

The trouble with such writers as Mr. Kidd is, that he mistakes emotional impulses for philosophic principles; and by stupidly following the blind errors of a scientific discipline he is trying to cast aside, still thinks of religious power as chiefly effective in the domain of feeling, failing to comprehend that reason has higher aspects

than those embraced in science, and that God and His ways are open to the human understanding. Society has never been able to hold advanced positions that were not sustained at all points by sound reason. Collective emotion may often originate new movements, but it is blind until intelligence guides it. The general tendency of Mr. Kidd's philosophy harmonizes with one of the most vicious notions of the time, namely, that man can solve his earthly problems without the aid of guiding principles. When they think straight and true, idealists are pleasant company, but otherwise they are rather irritating partners in the serious business of living.

What our age needs is a background of solid and potent conviction, founded upon the perception of the organic lines of reality which underlie the play of life. "Where there is no vision, the people perish," but an essential element in vision is rationality. The heart can hold no position that the mind will not justify. Without reasonable convictions, society can neither be stable nor strong. There is no substitute for laborious thinking, if we are to meet the strain of the immediate future; and I am not yet convinced that it will be safe to commit society to the irresponsible influence of collective emotion, even when led by these fascinating "psychic centers of power," to whom Mr. Kidd looks, with the faith of a prophet, for the salvation of the times.

A very different book indeed is "The Education of Henry Adams." Born in Boston in 1838, the son of that Charles Francis Adams who was minister to the Court of St. James during the trying period of the Civil War, the grandson of John Quincy Adams, and the great-grandson of John Adams, both Presidents of the United States, perhaps no man of his generation was more highly endowed, with family connections, social traditions, and educational advantages than the writer of these memoirs. Granting without question the immense intrinsic value of his great inheritance, the only thing to be decided was: Did these endowments fit him for service in a nation that was rapidly and eagerly casting aside its semifeudalistic conceptions for something that even a half century ago resembled present-day collectivism? This problem confronting every man of the past generation was of peculiar importance to Henry Adams throughout his life. His conception of education is really a study of the unfitness of this endowment for meeting the problems of the modern world.

The purpose of the book, as the author intimates, is "to fit young men, in universities or elsewhere, to be men of the world, equipped for any emergency." Apart from this, he feels that his story is of little importance; anyone can see that the volume is the result of the amiable tendency of the experienced to assist in the direction of coming generations. But no work is less fitted for its avowed purpose; for it turns out to be a book of excellent advice, intelligible only to those who are too old and habit-bound to profit by it; and so takes its place among the dignified tomes which the ancients used to call wisdom books. Volumes of this order are usually irritating, and soon attain the doubtful fame of being more admired than read. It will not be so with this book, for it has qualities that predestine it to live forever. It belongs to the literature of disclosure, containing as it does the story of a tormented and sensitive soul, standing for seventy years "between two worlds, one dead, the other powerless to be born."

What does Mr. Adams mean by education? At first it is the art of getting on in life, of making a living, of achieving a worthy career, all important phases, and a young man has a right to ask of his teachers the best furnishing for this purpose. In spite of rather severe strictures on his Boston environment, Harvard College, and the obvious inaptitude of his generation for discerning his merits, we are still inclined to feel that Mr. Adams had nothing to complain of, for his education was of the best. He admits that no man had a better hand of cards with which to play the game; he thoroughly approves his inheritance, but reveals the fundamental weakness of his career by the admission that he never got to the point of playing the game at all; but lost himself in the study of it, watching the errors of the players.

Here is the basal fault of his character, an incapacity to act with the whole heart in any given direction. This grave defect

forced him to modify his conception of education. He abandons his original purpose of writing a treatise on the art of getting on, and sets out to explain his quest for peace. In the heterogeneous complexity of modern industrial society, education becomes a quest for unity, and after seventy years of it he is obliged to confess that his quest is hopeless.

An eighteenth-century man, a creature of a polite and cultured aristocracy, revering tradition and delighting in order, finds himself confronted by a twentieth-century collectivist democracy, reveling in disorder, indifferent to guiding principles, and without a shred of respect for tradition. There is something pathetic in the way which this shy, sensitive spirit undrapes itself before an unsympathetic world. There is nothing here of the blatant egotism of Rousseau, nor yet of the noble objectivity of Augustine, but true to form, a character, naturally self-contained, is driven by sheer necessity for self-justification to give an impersonal aspect to what from the nature of the case was a very personal matter. We may question the propriety of its publication, but no one that loves humanity for its very mistakes and stumblings, can for a moment regret it.

Some men live in their processes, others in their aims; some delight to analyze their feelings, others to explain their purposes. Amiel was of the first, Walter Scott of the second, order. Henry Adams is most akin to Amiel. He wishes to write a treatise for the guidance of young men; but under compulsion of self-justification his book becomes "the whimpering offspring of a too keen prevision"; the futile confession of one whose power of diagnosis far exceeded his conception of remedy.

The master passion of Henry Adams was for unity, for what the religious man would not hesitate to call "the peace of God which passeth understanding." Unity in his judgment had the elemental quality of power; it could act directly on man and the universe. Unity was power. In the Middle Ages it was Divine, centering in the Virgin. It may have been an illusion, but at least it had the form and prestige of power. It built cathedrals, originated crusades, and inspired scholarship. But the modern world had brought a new rival on the field: mechanical power, which in the twentieth century develops a life-and-death struggle between the Virgin and the Dynamo. Adams had the primitive man's admiration for power. He felt he could worship it, but could not like the features of this grim giant of material force, provocative of the "society of the pit," preaching its impudent secularities: noisy, earthly, elemental. Belonging to a social order, the direct outcome of a spiritual view of man, he could not become reconciled to another order, which, while possessing the quality of reality he most admired, was the direct antithesis of the cultural disciplines which he loved and upon which he lived.

Adams was like an old-fashioned gentleman, unexpectedly put down in the center of a modern street, with airplanes whirring overhead, subway trains rumbling beneath his feet, and automobiles all about him; stupefied with gasoline fumes, shouted at by excited traffic policemen, and jostled by grimy laborers, perplexed and disgusted with a world this new force had called forth; and yet curiously enough finding himself gratified with the increasing comforts of living, the improved methods of travel, nor even unwilling to draw dividends from railway shares; solemnly and painfully, at fifty, learning to ride a bicycle, and later actually buying an automobile to carry himself away from the noisy confusions of twentieth-century multiplicity to his favorite cathedral country, where in cloistered seclusion he could surround himself with pleasant illusions and dream of thirteenth-century unity.

All his life he halted between two opinions: either to find unity in an intangible world in harmony with his culture, or to become reconciled to a too obviously tangible world, in which, in spite of distaste, he keenly desired to succeed. He seems never to have put his whole nature into anything, yet he was far from being a dilettante. His happiest period was during his father's administration in London, when he acted as private secretary, and enjoyed intimate contact with diplomatic life. Returning to America he seems for the first time to have become acutely aware of his unfitness. The world had greatly altered. Pathetically he exclaims, "At thirty years old, the man

who has not yet got further than to study the situation, is lost." What could he do? And where could he turn for aid? His collegiate training was of the best, his social position undisputed, but these beautiful endowments seemed to have no market value. "He went to Newport and tried to be fashionable." It was a failure. "Society seemed founded on the law that all was for the best New Yorkers in the best of Newports, and that all young people were rich if they could waltz." He tried writing and for a while sought an outlet through the press; became editor of the *North American Review,* and then to his immense surprise he was offered a professorship in Harvard, of a subject of which he professed to know nothing. All this was finally abandoned, and he went to Washington and tried to settle down to the old game of watching the players and criticising their errors. Growing restless, he became a traveler, going up and down the world, like an elderly dove in search of an olive branch of unity. He had few friends. Clarence King and John Hay stood closest to him, but one was separated by fell disease, the other by the accident of political power. He sadly laments that "a friend in power is a friend lost," and has much to say of the "poison of power" and the "malaria of politics." He sincerely believed that his life was a failure. Whether we agree with him depends on our view of success. If it be measured by his total literary output, his success was considerable. It was enough for one man to have written two such books as the "Chartres" and the "Education." But if we are to measure it by the character of his inner life, we are obliged to agree with him. He knew himself to be a failure, for the primary reason that a man who has a constitutional and acquired incapacity for acting with the whole force of his personality in a given direction, knows sooner or later his unfitness for being a man. This is the chief lesson of his life. I would not say he had affinities with "Peer Gynt," but he much resembles Hamlet, although with the important difference that Hamlet *felt,* while Adams only *thought.* There is much in him of the "native hue of resolution sicklied o'er with the pale cast of thought," but none of the passionate protest that makes Hamlet say:

> "The time is out of joint:—O cursed spite!
> That ever I was born to set it right!"

Adams unconsciously describes his own mental character when he speaks of Charles Sumner's mind as having "reached the calm of water which receives and reflects images without absorbing them." He spent all his life looking for a job, and at the end had to confess that he was idle because no one had hired him. He turned from politics to study science; it only disgusted him with its blatant materialities; philosophy frightened him because it forced him to turn the mind upon itself, led to a process of introspection which he could not endure; he sought a kind of intellectually ascetic escape from all of it in the writing of that beautiful book of illusions, "Mont-Saint-Michel and Chartres," but the net result was to intensify the acuteness with which he felt his helplessness to cope with a world which he loathed and yet with which if he was to succeed at all, he must in some fashion come to agreement. Here you have it,—the futility of culture without living faith in God. At no time does the man appear to have been aware of the significance of Jesus Christ, and what faith in Him might have meant to his tortured mind. He was so bound by hesitations, his power of initiative so enthralled by a too keen insight into the times, and his hold upon curative remedies so slight, that he simply could not live, and for want of a better relief wrote about life, and so the pageantry of the century is made to pass before our minds—the great figures, the stirring events, the rapid theatrical changes of the times—and sometimes, too, filling his sky with a handful of starry epigrams caught in the glowing nebula of his own reflections. Beginning life in search of a career, transformed into a wanderer in a world of illusions, he ends up by becoming an actor in search of an audience; and at its close we see the old player, gathering his travel-stained cloak about his shrunken form, and stealing off the stage. In his own melancholy phrase, "it was time to go"; the lights were burning low, the pit had emptied itself of its yeasty host, the comedy was finished. Take it all in all, the most haunting, fascinating, unwholesome book that has appeared in a generation.

A BOOK OF JEWISH VERSE.*

A European correspondent, who has been immersing himself in the complications of European politics, states that at every turn and in every land he has found himself confronted with the Jewish question. On all sides Jews are in places of leadership and also ground into the dust by pogroms. In view of the present-day Jewish renascence, in view, too, of the undefined expectancy in the world situation which relates itself at so many points to the Jewish people, everything which throws light upon the paradox of their character and history is of interest. The poetry of a people is its most revealing possession. Here one catches feeling and character unawares and off-guard. The extensive collection of Jewish verse in the volume before us gives this opportunity at many points.

As one would expect, the deepest and most constant note is that of elegy. Heine, in writing of the new Jewish Hospital in Hamburg, remarked that its inmates were burdened with three infirmities: poverty, disease and Judaism, and that the last had ever been the worst. The hymn-writer, James Montgomery, said of the Jews of his day,

"All lands are Babylons to them,
Exiles and fugitives they roam,
What is their own Jerusalem?
The place where they are least at home."

And the Jewish lyricist repeats on almost every page the lament of the exile. R. Learsi, for example, writing,

"Of them He chose and later cast,
As on a raging sea to drift like spars."

"Great God! Was it but mockery, Thy choice?
Is martyrdom the highest crown You give?
And shall a People maimed and fugitive,
Be bearer of the thunder of Thy Voice?"

Miss Lazarus flamed in the nineties over Russian persecutions which bid fair to be but insignificant outbreaks compared with those in prospect in Eastern Europe:

"Across the Eastern sky has glowed
The flashes of a blood-red dawn.
Once more the clarion cock has crowed.
Once more the sword of Christ is drawn.
A million burning rooftrees light
The world-wide path of Israel's flight."

This moan of a suffering people finds expression again in a touching anonymous lament, entitled "His People."

"He set us free
To bear the yoke—
'Let them serve Me,'
'Twas thus He spoke.

"He called us 'Mine'
Not for desire.
To be called Thine
Meant sword and fire.

. . . . . .

"*They* reap'd their own;
God's Acre ours.
On graves alone,
Might *we* grow flowers.

"But oh! worth while,
Strong love divine,
Outcast or vile,—
To be call'd Thine.

"To feel Thy love,
Like shepherding—
Like brooding dove,
Like eagle's wing.

"As mothers speak
To sons distrest,
The sore and weak
Thou comfortest.

"Oh, worth the cost,
And welcome pain.
World's love well lost
Thy love to gain."

But with these outbursts of suffering are joined constant expressions of misgiving,—the consciousness of an unresolved discord in Jewish character, gropings for an explanation of the enigma of Jewish history. Zangwill gives picturesque voice to this feeling.

"Hear, O Israel, Jehovah, the Lord our God is One.
But we, Jehovah, His people, are dual and so undone.

*Standard Book of Jewish Verse (The). Compiled by Joseph Friedlander. Dodd, Mead & Co., New York. Cloth. 820 pages.

"Slaves in eternal Egypts, baking their strawless bricks,
At ease in successive Zions, prating their politics.

"Rotting in sunlit Rumania, pigging in Russian pale,
Driving in Park, Bois and Prater, clinging to Fashion's tail.

. . . . . .

"Priests of the household altar, blessing the bread and wine.
Lords of the hells of Gomorrah, licensed keepers of swine.

"Coughing o'er clattering treadles, saintly and underpaid,
Ousting the rough from Whitechapel—by learning the hooligan's trade;

"Pious, fanatical zealots, throttled in Talmud-coil,
Impious, lecherous sceptics, cynical stalkers of spoil;

"Wedded 'neath Hebrew awning, buried 'neath Hebrew sod,
Between, not a dream of duty, never a glimpse of God;

"Risking our lives for our countries, loving our nations' flags,
Hounded therefrom in repayment, hugging our bloody rags;

"Blarneying, shivering, crawling, taking all colors and none,
Lying a fox in the covert, leaping an ape in the sun.

"Hear, O Israel, Jehovah, the Lord our God is One.
But we, Jehovah, His people, are dual and so undone."

After displaying these contrasts, Zangwill asks what the remedy is. He is sure enough it is religion and only religion,—

"We are, unless we build some shrine, or ark,
A dying rabble in a wilderness."

But the shrine, his fellow poets insist, is not to be raised to Christ. "We will not have this *man* to reign over us."

"We love the Father, He is One.
We need no mediator. 'Christ the Son'
Was but God's Child like all of us."

Adding in the vein of sentimental modernism,

". . . . One doubts Christ is King.
One calls God, 'Allah.' Does that matter? Fling
Afar your doctrine.
For after all the helpful human deed
By Christian, Turk (!) or Jew to one in need
Can bring more souls to God than all man's creed."

Miss Jessie E. Sampter, a New York Jewess upon whom seems to have fallen the mantle of Emma Lazarus, even reproaches Christ.

"O sweet anemones on Sharon's plain
Light dancing seraphim of sun and rain,
Was He not one of us, was He not ours?
And yet He saved us not, O crimson flowers!"

After the defeat of Bar Kocheba the Emperor Hadrian forbade Jews from entering Jerusalem, but the privilege was granted them of assembling once a year upon the Mount of Olives on the anniversary of the Temple's burning, to take a distant look from that eminence upon their beloved city. From that time to this the nostalgia of Zion has been an abiding mark of the Jewish mind. And never more insistently has it found expression than to-day. The finest outburst of Zionist feeling we believe to be Miss Sampter's "The Promised Land." Well may she say, "My heart is singing like a bird of Home that still may be."

"O little Land of lapping seas,
Of vineyards, vales and hills;
Of tender rains and rainbow plains,
Of deserts and of rills;
O little Land of mounting crags,
Of lonely height and deep;
A world away thy children stray
And long and wait and weep.

Refrain

"From Egypt's fleshpots, Lord of wrath,
With mighty outstretched hand,
Through seas and mountains cleave our path;
O Lord, redeem our Land.

"I know the golden oranges
Englobed beneath the moon,
The sky that spills 'twixt seas and hills
Its shining draught of noon;
The vines that bind our holy hills
With grapes like jewels set,
The silver green of olive sheen,
Oh, can my soul forget?

"O little Land of holy men
Of fearless dream and deed;
From clime to clime the storms of time
Have strewn thy hardy seed,
And fearless still and holy still
We sang through hate and shame;
With faith we fought with deed and thought
And God's enduring name."

Record of Christian Work

A Review of Religious Thought and Activity and Bible Expositor.

Representative of Northfield Interests.

Publication Offices:

Brattleboro, Vt. East Northfield, Mass.

Editorial Offices:

East Northfield, Mass.

Mr. W. R. Moody, ... Editor.

Subscription:

$2.00 a year; Single Copy, 20 Cents.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the Record of Christian Work upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

Our Book Table.

S. Hall Young.

Adventures in Alaska. By S. Hall Young. F. H. Revell Co., New York. Illustrated. Cloth. 181 pages. $1.25 net.

The missionary is the pioneer, as his work brings him to the very outposts of civilization, and beyond. The author tells many deeply interesting and exciting incidents in the life of the gold stampeders, especially at Nome. He learned how to "endure hardship as a good soldier," for example, in the typhoid epidemic, when after doing all he could for his people, he himself lay sick unto death in a little hut, into which the sifting snow would come for many weeks.

His stories of his dogs show how human they are and how necessary to arctic travel. His hunting experiences reveal the strange character of the walrus. Through all his Alaskan life runs the thread of Christian service and of character redemption. The book is one of real adventure and holds our interest to the very end.—*N. C. W.*

Along the Friendly Way. By James M. Ludlow. F. H. Revell Co., New York. Frontispiece. Cloth. 363 pages. $2 net.

This is a strange and beautiful autobiography. We are sitting before an open fire. An old man is talking delightfully. His own life is his theme, but he is in no hurry to tell you about himself. He mentions no names of men or places. He lets you travel along the road of memory with him, but he invites you all the time to sit by the roadside while he talks. There in a wise, kindly way, he tells about the men and women he has met, and sometimes he leads on into the depths of the philosophy of all life. To use his own words, Dr. Ludlow is writing "neither history nor a philosophy, only the gossip of a soul trying to understand itself."

The friends he introduces you to are worth knowing, strong characters vividly portrayed with a few strokes of the pen. They are of all ranks in the social scale, those reputed to be great, and others really great because they dared to face obscurity in their courage to do the right.

Dr. Ludlow is an essayist and he knows how to write. It is a charming book to take up in leisure hours or to read out loud. The scenes shift from dreams of babyhood to boarding school; from the stripling in life's race to the man touching the world of men and events. There is a surprise on every page. Dr. Ludlow loves God's out of doors. He seldom takes you into a house. In his school days books and desk are forgotten. It is of woods, hunting, fishing, swimming, that he talks.

No one can ever read the story of his school days and forget it. The wisdom of the old-fashioned schoolmasters who may not have been up to date in their pedagogy, but who knew the art of hunting and fishing with the boys, and getting results in character; then that old-fashioned country minister whom all the boys loved, and who brought a learned skeptic to a sure faith in Jesus Christ.

In later life it is not the "shop" that you enter but he leads you on long rambles with men, or trips into foreign lands, and once at least into the dark of the underworld. If he takes you to the bedside of his child it is that he may wrestle with the mysteries of the unseen, and the strange workings of mind and body. Through it all runs the quiet humor of the narrator, as he talks with you in the evening of his days with the glory of the setting sun shedding its golden light on all the events of the past.

Special mention might be made of the first chapter, "I Am Born." He tries to answer the question of the philosopher: "Who Am I? How

JAMES M. LUDLOW.

I wish I knew!" It would be difficult to find anywhere a sweeter, purer, or more beautiful discussion of the origin of the human soul. It is a gem.

The scenes connected with the blindness and subsequent death of his boy are most remarkable. It touches the occult. A better word, the word he uses, is mystery. He leads you into the mysteries of the soul life. The chapter on "rest cure" is worth the study of all nervous patients. So one might go on, but enough has been said to reveal the variety of topics, and changing scenes of life as depicted in this fascinating autobiography.—*S. C. H.*

Beloved Captain (The), and Other Stories. By Donald Hankey. E. P. Dutton & Co., New York. Board. 38 pages. 50 cents net.

Better war stories than these have never been told. Donald Hankey had the human touch of a truly religious man and we cannot have too much of him. He knew God and he knew his fellows and Christ taught him what one was to the other. This little book will find the heart of its readers.—*H. P.*

Bible Through a Telescope (The). By Rev. B. B. Sutcliffe. Bible Institute Colportage Association, Chicago. Paper. 81 pages. 25 cents net.

The aim of this pamphlet is to assist the Bible student to gain a comprehensive view of the Scriptures as an interrelated whole, "thinking through" the Sacred Records, and so coming to grasp the broad outlines of the Divine plans for the human family. The standpoint assumed is orthodox, and the treatment, if not particularly original, is conscientious and helpful, especially to young readers of the Word.—*C. A. S. D.*

British-American Discords and Concords: A Record of Three Centuries. Compiled by The History Circle. G. P. Putnam's Sons, New York. Cloth. 85 pages. 75 cents net.

Great Britain and the self-governing dominions of the British Empire have practically the same ideals as the United States. The war has brought us closer together, so this compact little book describing our relations with Great Britain through all our history is very timely. So candid is the book that it points out that it was a minority of the Colonials, about a third, who wanted independence from England. It shows also that the Revolution was successful because of the support of English liberals in Parliament and elsewhere. The book declares that "only by exercising patience, intelligence, tolerance and good will, have they avoided repeated wars during the century of peace."—*W. L. H.*

Christian Approach to Islam (The). By James L. Barton, D. D., LL. D. The Pilgrim Press, Boston. Illustrated. 316 pages. $2.

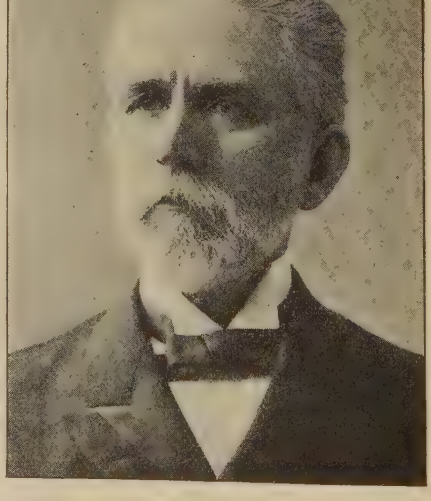
One of the most interesting aspects of the Great War is its relation to the struggle between Mohammedanism and Christianity. It has, we believe, been interpreted by some as indeed a phase of that conflict. At any rate the Mohammedan world has appeared as so real a factor in the war, and in a way so extraordinary, that throughout Christendom there is a quickened interest in it, and in the religion that gives it its unity.

This book, by so excellent an authority as the distinguished Secretary of the American Board, who has only recently returned from Constantinople as one of the agents of the relief work in the Near East, should be eagerly welcomed by this interest. For it is in view of very recent history that it has been written.

But it is no mere daily newspaper discussion. It is a permanent text-book. For it is designed as a part of the apparatus for the modern work of preparing missionaries especially for the fields to which they are to be sent. (And yet one wonders if there ever has been held in reality an "old theory that the Gospel of Jesus Christ, being the same for all men and for all time and for all lands, should therefore be presented in precisely the same way to all people.")

The external history of Islam is covered in a concise, but apparently complete, and certainly clear account in Part I. Parts II and III, respectively, present Mohammedanism as a religion, and its relations to Christianity. The Appendix contains that very interesting document, the proclamation of the independence of Arabia, by the Shereef of Mecca.

Those who are interested in the subject here presented will find this book to be one of a class that until now has not seemed very numerous, in that it is at the same time authoritative, modern, and not so technical as to prevent its profitable use by one not already fairly conversant with the subject. There are portions that must interest



JAMES L. BARTON.

also any reader of modern history; such as the very illuminating account from German sources of the heart searchings of German Christians as to the alliance of their government with that of Turkey; the separation of the character of the Turk from that of the Mohammedan; the discussion of the disunion of the Mohammedan world, and the attitude to be assumed by Christians to missions among Mohammedans.

In its analysis of the character of the Turkish gentleman it gives the key to the contrast between the recent protestations in his behalf by Pierre Loti and the late authentic reports of the treatment of American citizens in Urumia, Tabriz and Constantinople.

It is with genuine diffidence that we venture any criticism; certainly we offer none within the sphere of the main discussion. But a dilemma presents itself where it is stated that "foremost among these—*i.e.*, Christian doctrines that should not be pressed upon Mohammedans at first—are doctrines regarding the person of Jesus Christ, like the immaculate conception, His Sonship," etc. Does the representative of a great Protestant missionary agency really mean to say that the immaculate conception is the same sort of a common Christian doctrine as the Divine Sonship of Jesus? Or has he merely called the belief in the virgin birth by a term that means something else?

And once more, where *are* the proof-readers? The mark of no press, however famous, seems these days to be a guarantee against even the most obvious errors. Without looking for such things we have found in this book that a past event has been recorded as having taken place in 1990; the same words are not always spelled the same way, and that a strange dislocation of a phrase enables us to learn that "under the personal leadership of John Sobieski of Poland, the Ottoman army broke and fled." We protest. The book is too good, too serious and too highly priced to have been treated in this way.—*W. O. S.*

Christ in You. Dodd, Mead & Co., New York. Board. 184 pages. $1.25 net.

On the cover of this book is a notice from Rev. Principal Alexander Whyte, D. D., in which he confesses that he is not "within a thousand miles" of its teachings. We confess to the same feeling as we finish the last page. We are not at all sure whether we like the book or not, or whether it has done us good. It is difficult in places to know exactly where we are at; are these the rhapsodies of a mystic or the clever fencing of a Christian Scientist? The book is not human enough.—*H. P.*

Church We Forget (The): A Study of the Life and Words of the Early Christians. By P. Whitwell Wilson. F. H. Revell Co., New York. Cloth. 359 pages. $2 net.

This book is a relief. It deals without controversy with controversial subjects. And it does this because its author is in touch with life as it is. It is by a layman. He writes with a clarity and courage that are only equaled by his modesty. He is a newspaper man and we would expect him as such to know human nature, but he knows his Bible as well. Is it a discovery that these two are really one? Read this: "Some of my friends believe what the disciples taught because it happens to be in the Bible. I may be pardoned for adding that I also believe it because I find it in the newspapers." This is a wholesome, natural book. It would have appealed to the A. E. F., with whom only real things were real.

P. Whitwell Wilson.

Here is a passage as good-natured as it is Christlike: "If there has been controversy over the Second Advent and over the Millennium and over times and seasons, it may be that the reason is a failure constantly to associate hope with service, prophecy with practical politics, and vision with obedience. The disciples were too busy to quarrel with one another over the second death. But they were not too busy to share with one another the ennobling dream of eternal life" (page 251). Does such a passage as this appeal to you in your search for what is so? Then buy the book and you will find old wine in a new skin, and will have suggestive glimpses, and profound ponderings, as you read of the simplicity of the early Christians, the modesty of saints, the miracles of healing, the rescue of womanhood, the first scandal, the beatific vision, and many another chapter all too short to read, but all too long for further review.—*H. P.*

Creeds and Modern Thought (The). By Charles Harris, D. D. Macmillan Co., New York. Cloth. 61 pages. 50 cents net.

In this essay the learned writer strives to show that there may be unlimited development in theology and yet the original deposit of fundamental doctrine may be safeguarded through it all. Thus Christianity even to-day is able to absorb new truth.—*W. L. H.*

Democratizing Theology. By Herbert Alden Youtz, Ph. D. Pilgrim Press, Boston. Paper. 39 pages. 25 cents.

This pamphlet gives the substance of a thoughtful and trenchant address delivered by Professor Youtz before the Ohio State Congregational Conference and published at the request of the Conference.

It argues that religion is the greatest and oldest social power in the world, that Jesus spoke "with authority" to men's deepest consciousness, and

that religion grows by vital processes. It seeks to supply an answer, in part, to the question, What will an age of dawning democracy contribute to the shaping of Christian theology? Force, it is held, cannot quicken humanity or redeem society from its own corruption and unrest, nor is the solution to be sought from that mechanistic and hence necessarily fatalistic philosophy which is now so prevalent in scientific circles. Professor Youtz quotes with approval Professor J. H. Judd's remark that "the period of biologizing human life is over" and that we are "on the eve of a newer psychology which shall deal fairly with living personality." By democratizing theology the author of this address seems to mean the reëmphasizing of the worth of personality and the confident assertion of human values, each in contact with a living God and hence vitally coöperating with all other redeemed individuals. Professor Youtz goes out of his way to have a fling at "orthodoxy," and would far better have confined his remarks to mechanism and externalism, but his address is commendable particularly because of its timely warning against the materialistic views and practices which have become rather common since the war.—*C. A. S. D.*

Does God Care?. By Edwin D. Mouzon. F. H. Revell Co., New York. Cloth. 88 pages. 75 cents net.

Bishop Mouzon writes with an eye to the difficulties raised by recent philosophical speculation. His sensible and convincing arguments will steady the faith of many, and in particular ought to prove of value to many college students.—*E. J. R.*

For Pulpit and Platform: A Handbook on Preparation. By John Mahan English, D. D. Macmillan Co., New York. Cloth. 143 pages. $1.25.

At a time when laymen are being more and more frequently drafted into the pulpit, this little volume on preaching and public address in general is very timely. It is the output of a man who has trained many men in homiletics. It is condensed and practical. A layman can easily find in it the help which he needs for effective preparation of a public speech. From the greatest preachers and orators have been gathered their most pointed and comprehensive remarks on their own craft.

In addition to its homiletic contents the volume names those masterpieces of literature which are the best sources of inspiration for the mind and heart of the man who speaks to his fellows with the purpose to instruct or persuade.

The book should find a place on the desk of every teacher of English.—*F. L. D.*

Foundations of Mormonism (The). By William Earl La Rue, B. D. F. H. Revell Co., New York. Cloth. 243 pages. $1.25 net.

Here is a study of the history and doctrines of the Mormons from the original sources, designed to meet the needs of Christian workers who come in contact with proselyting Mormons, and to supply them with practical information. Not being controversial but judicial, this work should appeal to intelligent Mormons as well.

The author shows the vital defects in the so-called sacred books of Mormonism, and this is important, since the Mormons assert that the truth of their religion depends on the divine origin of these books. He examines the character of the prophet founder and concludes he was false as to his pretensions, grossly immoral in his ideals, and malicious in his purposes.

Polygamy, according to the original sources quoted by the author, was secretly taught though publicly denied by Joseph Smith, the founder, and in spite of its denial the Reformed Church with headquarters at Lamoni, Iowa, is tarred with the same stick and equally as Mormon and dangerous as is the Brigham Young branch with headquarters in Utah. Mormonism claims to restore Christianity, but in creed and practice it is distinctly anti-Christian, and in many ways analogous to Mohammedanism.—*T. C.*

Greater Task (The): Studies in Social Service. By William C. Schaffer, Ph. D., D. D. F. H. Revell Co., New York. Cloth. 174 pages. $1.25 net.

We have here another book on the reconstruction of the world after the war. The author is convinced that the mission of the Church is to save the entire social order as well as to rescue individuals from destruction. He stresses the command of Jesus that we should teach all nations to observe all things whatsoever He commanded us.

The author makes a rather artificial separation between the work of evangelizing all nations which is now being done by Foreign Missions, which he calls the lesser task, and the greater task of transforming the entire individual and social life of humanity so that Christlike love shall become the universal law. The two processes go on side by side. Wonderful transformations are taking place in Asia to-day because men are won to Jesus. The writer points out how much of our modern life is still pagan and shows that as the forces of good are growing stronger the forces of evil are being driven to greater and greater desperation.

In the second part of the book we find practical suggestions of service to be rendered by the individual and the congregation. One thing the individual can do is to be faithful and diligent in his business, to be a better farmer, or doctor, or mechanic because he is a Christian. Local congregations ought to investigate social and economic conditions in their communities and help fight all lawlessness and secure social justice. "Social service" says Dr. Schaeffer in conclusion, "does not consist in leaving one's own work and trying to do somebody else's; it consists in doing one's own work in the fear of the Lord, and after that in helping to repair the waste places created by other people failing to do their work in that way."—*W. L. H.*

History of the New Thought Movement (A). By Horatio W. Dresser. Thos. Y. Crowell Co., New York. Cloth. 352 pages. $2 net.

It is a little puzzling to the reader of this book to discover just what the "New Thought" is. The most distinctive thing about it is the capitals that make it a proper name. There seems to be no creed or system in it, which of course leaves it delightfully vague and elastic. Mr. Dresser says it is "an influence, not an institution," "it is a new point of view or consciousness," it is "the affirmative attitude in all things." The movement has affiliations with the idealistic philosophy that seems in the ascendant to-day, and also with the new psychology with its "suggestion" and "subliminal consciousness" and "psychoanalysis." Healing by mental suggestion seems to be its most prominent feature. Every man is to be his own priest and physician.

Phineas P. Quimby is given the credit for being the pioneer in this field of thinking. Mrs. Eddy is severely criticised for her failure to acknowledge her indebtedness to Quimby, and for the falsehoods she wrote in order to bolster up her pretended "revelation." Christian Science is

evidently regarded as the black sheep of the New Thought family.

There are many noble ideas in this New Thought movement. Its optimism, its insistence that "life is to a large extent what we make it by our attitude toward it," its emphasis upon the importance of the inner life are all good. These words of Mrs. J. A. Dresser spoken to the Metaphysical Club of Boston have a most Christian ring: "Remember all life, all goodness and all power come from God. The humblest shall be greatest, the last first, and he who seeks not for himself, but also longs to serve, shall reach the glory and the light."

Nevertheless, there are grave defects in the New Thought. The personality of God evaporates in vague abstract phrases, Christ becomes mainly a Healer rather than the Son of God and Saviour of mankind. Sin is hardly mentioned in the book, and the Cross never. With all their talk about humility and about God there is the threadbare, discredited heresy of a belief in man's own inner powers. The Christ is here in the hearts of humanity. Christ's Second Coming is realized to-day in the New Thought movement. Man "should rely on himself, develop his inner powers, believe in his own experiences and intuitions." Instead of prayer, we have meditation and iteration of truths. Even the noble ideas of the New Thought seem hopelessly diluted as compared with the great teachings of the Bible. We still prefer the Apostle Paul's interpretation of Christ to the New Thought. Paul made a greater affirmation than any exponent of New Thought, when he said, "I can do all things through Christ which strengtheneth me."—*W. L. H.*

How the Bible Grew. By Frank Grant Lewis, Ph. D. University of Chicago Press, Chicago. Cloth. 215 pages. $1.50 net.

In this book there is told in a popular way the story of how our Bible came to have its present form. There is a complete absence of those technical terms and abbreviations familiar to advanced scholarship. The questioning boy and girl may here find answers to questions which arise in every generation of growing minds which seek light on the book that all men call *The Book.*—*F. L. D.*

Idea of Immortality (The). By George Galloway, D. Phil., D. D. Chas. Scribner's Sons, New York. Cloth. 234 pages.

The subject of Immortality to-day provokes a great deal of discussion and interest, and, of late, various books have appeared dealing with some aspect of this subject. The author follows the historical method and covers a very wide field in his chapter on "The Development of the Idea of Immortality" in the primitive faiths and in the Greek and Hindu ideas of metempsychosis. This growing vision the author thinks is a part of a development, Divinely ordered, in which man has come to know the meaning of his life and the greatness of his destiny.

Can Science deal with the problem of immortality? About the middle of the nineteenth century a wave of materialism swept Western lands and some claimed that in matter was the promise and potency of mind. The intervening years have not substantiated the claim, and materialism as a creed has lost prestige, on the whole. The labors of the Society of Psychical Research, strive to follow a scientific mode of investigation. The late Frederick Meyer said in "Human Personality," "We have shown that veritable manifestations do reach us from beyond the grave." Sir Oliver Lodge holds that, "Intelligent coöperation between other embodied minds than our own has become possible." To many these investigations do not seem critical enough and the evidences do not appear sufficient to warrant even the somewhat shadowy conclusions at which these men have arrived.

The philosophy of the problem and the ethical argument are carefully examined, and the author concludes with a strong chapter on "Immortality and the Religious View of the World" with particular reference to the Christian revelation, and concludes that faith in the Father as revealed in Christ is the final ground of our hope in immortality.—*T. C.*

Imperial Hope (The): A Restatement of the Doctrine of the Return of Jesus Christ. By H. Pierson King. F. H. Revell Co., New York. Cloth. 183 pages. $1 net.

We have here another of the numerous premillennial books which have been called forth by the Great War. The author is pastor of the Baptist Church at Hudson Falls, N. Y. He follows largely the familiar lines in establishing the Scriptural basis of this doctrine, but goes farther and studies the relation of the doctrine to the present social and economic order. The title grows out of the author's idea that the success of the Church in establishing righteousness would "rob Jesus of His imperial claims." The reviewer wonders whether he has read that magnificent third chapter of Ephesians in which Paul speaks of the intent that the manifold wisdom of God might be made known through the Church. Some Christians, at least, believe that they are now working in partnership with God, and that any success now attained is the triumph of Jesus.

The treatment of prophecy is that which is common to this class of interpreters. Neither the laws of language, the principles of literary interpretation, or the teachings of history, seem to have any effect on the mind of one who is determined to find an outline of present and future history in the prophets.

One finds here, too, the usual pessimism. We are told that the efforts which have been made for centuries to do away with evils of various sorts have "resulted in total defeat;" a statement which is flatly contradictory to the facts, as anyone who has ever dipped into history knows perfectly well. So far from seeing now the apostasy of the Church, what we really see is that the leaders of the Church, for the first time since the early days, have waked up to the task that confronts them, and are endeavoring to bring the whole situation home to the rank and file by searching self-analysis.—*E. C. L.*

Jesus and the Young Man of To-Day. By John M. Holmes. Macmillan Co., New York. Cloth. 170 pages. $1 net.

This is a series of studies in the Life of Jesus on the plan of daily readings. It is designed largely for college students. It is very well done. The personal questions in the reviews sum up in splendid practical form the spiritual lessons.

The book is written from the standpoint of the newer criticism. The miracles are not believed in by the author, but he does not seek to explain them away; possibly because he cannot. "What actually happened is of course quite beyond our power to ascertain." Again, he says, "Whatever our view of the miracles, let us not lose the spiritual value contained in them." One wonders who invented these wonderful miracles

that reveal in many instances the character of Jesus at its best. The inventor must have been more wonderful than Jesus for he had to insert them into the narrative without in anyway marring the picture of that perfect Life. Consider the number of miracles, and the many things said and done in connection with them, and the difficulty of explanation increases enormously.

Our author seeks a "minimum of belief." We are glad to find that this minimum includes a belief that "Jesus was in a special and supreme sense Divine." He believes "that something happened after the Crucifixion which we call the Resurrection." What did happen he does not know. He believes that a Christian will feel his "life charged with the unseen but real presence of Christ."

Most minds will not rest here. There is too much fog. Thinking should be clearer than this, and will lead to greater light.—*S. C. H.*

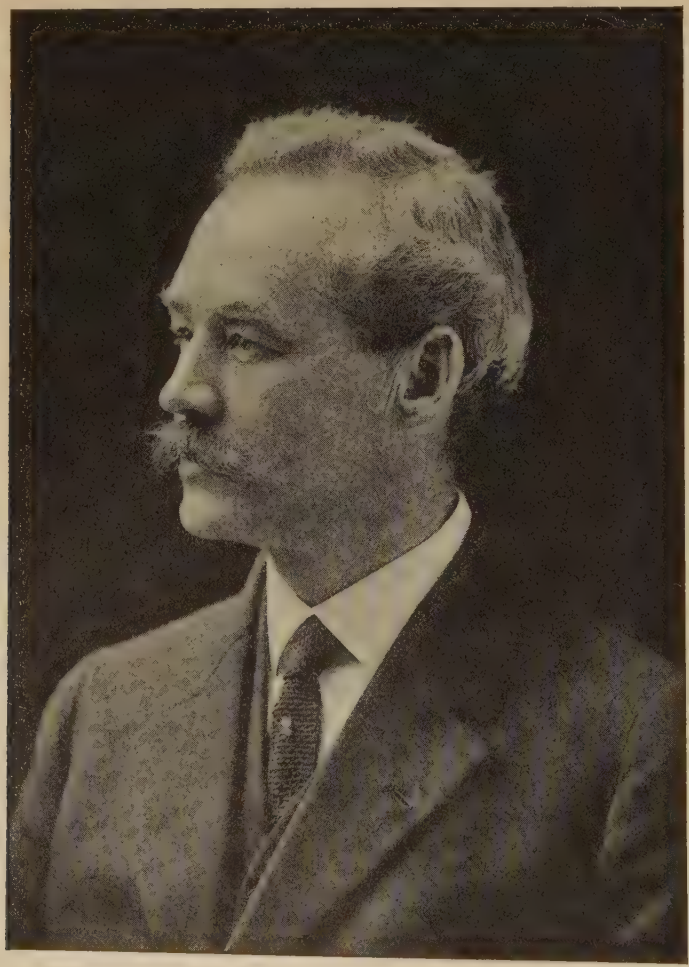
Jesus, Lover of My Soul. By Hugh Osterhus. The Gorham Press, Boston. Cloth. 80 pages. $1.25 net.

This slender volume of poems, sincere in spirit and simple in form, is the expression of devotion to Christ and of contentment with the homely joys of life. Those poems which the author has translated from the German of Spitta, Sturm, and others are the most significant.—*L. M. N.*

Labrador Days: Tales of the Sea Toilers. By Wilfred Thomason Grenfell, M. D., C. M. G. Houghton Mifflin Co., Boston. Frontispiece. Cloth. 231 pages. $1.50 net.

The humble people of Gikuki in Africa have conferred upon the sacrificing medical missionary who is giving his life on their behalf the appreciative title of Maker-of-People-to-be-Glad. In the opposite corner of the earth where Dr. Grenfell ministers to the fisher-folk of Labrador the same cognomen would fitly describe his comforting service.

In the volume before us eleven stories of shipwreck, peril, and adventure give a remarkable picture of the people whose life is symbolized by the brief summer and long, dreary winter which make up their year. Human nature, perhaps a little nearer the surface than in less primitive communities, reveals itself here in courage, self-



WILFRED T. GRENFELL, M. D.

sacrifice, hardihood, and their opposites, and finds in Dr. Grenfell a kindly and sympathetic interpreter. The book brings us closer to a personal acquaintance with the fishermen of the Labrador Coast and their Eskimo neighbors than those which have preceded it. The publishers have given us this interesting volume in attractive form.—*L. M. N.*

Labrador Doctor (A). By Wilfred Thomason Grenfell, M. D., C. M. G. Houghton Mifflin Co., New York. Illustrated. Cloth. 441 pages. $4.

At last Dr. Grenfell talks about himself! He has been so busy talking in words and deeds all these years for his Master that he has had no time to talk of anyone else. That was the thought with which we opened this book. But as we read we discovered that while Dr. Grenfell did not disappoint us as far as talking about himself was concerned, yet, in reality it was the greatest kind of talk about his Master—Who chose him, inspired him, and gave him as white a soul as the Labrador snows, and a common sense and adaptability as useful as a Labrador sledge.

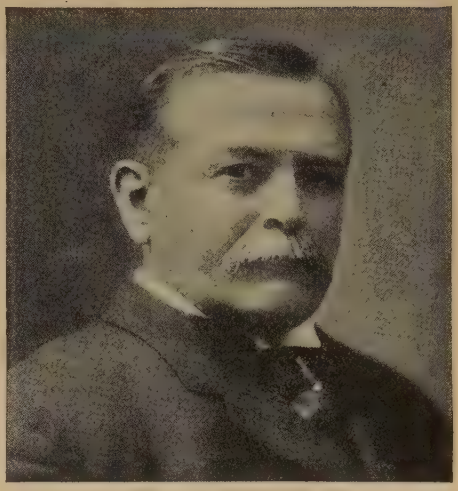
What has not this man done? A missionary, a doctor, a carpenter, a sailor, a breeder of reindeer, a catcher of fish,—but there is no end to the catalogue,—and all through, a fisher for men in a great big way, because he was a man himself who knew "the man Christ Jesus." In his early life in England, in the lure of the Labrador, as healer of the broken bodies of his fellows and little children, with the soldiers in France as well as with the fishermen of Labrador,—everywhere his religion worked.

How many a question with which this book does not directly deal, it answers! We have a volume in our library entitled "Why Men Do Not Go to Church." A page of this life of Grenfell's will tell you more why they do (or will) not, than all the books ever published on that subject by prancing pulpiteers. Do you want to know the true interpretation of a puzzling passage from the New Testament, or a doctrine of theology that has never been even half believed? Perhaps Dr. Grenfell's description of "the ice-pan adventure" or his "first winter at St. Anthony," or his chapter on "My Religious Life," will make all clear. There is more inspiration in skimming the index of this real man's life than in digesting much more pretentious volumes that have that dear term "evangelical" over all their pages. This man has it in his heart. We can only wish our readers may read this man's book and that this man's religion may be theirs.—*H. P.*

Life and Letters of James Monroe Taylor (The). By Elizabeth Hazelton Haight. E. P. Dutton & Co., New York. Cloth. 391 pages. $3.50 net.

Doctor Taylor was great because of his lovableness. He was one of those rare souls who are sincerely friendly and even when he was soliciting funds for Vassar College no one could ever justly suspect him of an ulterior and selfish motive. This book has been a great delight to the reviewer as it has taken him again through the well-remembered college halls, and to the fireside in Doctor Taylor's hospitable home, and has reminded him of the spiritual undercurrent that always ran deep even when there was fun and merriment on the surface.

President Taylor was a genuinely spiritual man because his spirituality was intensely human. He made Vassar College, as Matthew Vassar founded it. We remember no president of any college so



James Monroe Taylor.

universally beloved by all classes of students. Whether in the chapel, in the classes, or on the campus, he was always a friend, which is more than a professor or a president. He left an incalculable legacy to the world in the influences and inspirations in the hearts and minds of all with whom he came in intimate contact. And one could not know President Taylor for a day without being intimate with him.

This book will be read, of course, by Vassar students everywhere, but Vassar College was only the center of his influence, the circumference was far beyond the horizon line. All within that circle will read this volume, sometimes with moistened eyes, sometimes with a hearty laugh and altogether with admiration for a man who did his work so nobly and said so little about himself. A volume like this is absolutely necessary in order to let the world know what others said about him.—*H. P.*

Ministers of Mercy. By James H. Franklin. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 239 pages. 75 cents.

Among the books recently reviewed in these columns which are a notable part of the celebration of the century of medical missions, should be placed "Ministers of Mercy," in which Dr. Franklin has given brief biographies of some of the great missionary physicians, Dr. John Scudder of India, the pioneer, Dr. Pennell on the Afghan frontier, Dr. Shepard of Turkey, Dr. Hepburn of Japan, Dr. Cochran of Persia, Dr. Peter Parker and Dr. Mackenzie of China, the Neves of Kashmir, and those heroic women, Christine Iverson Bennett of Arabia and Dr. Catherine L. Mabie, laboring in the Congo.

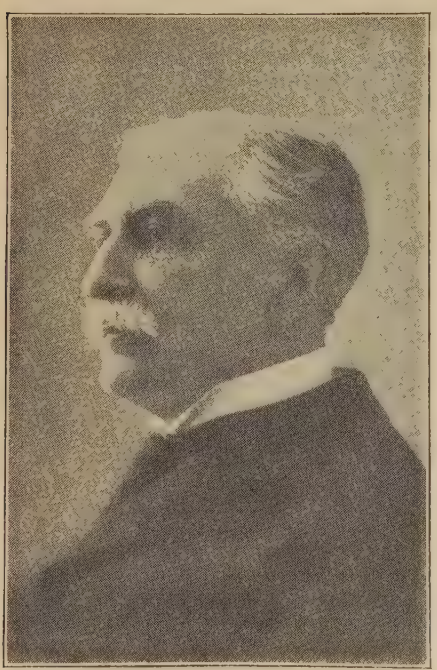
Dr. Franklin in preparing this interesting group of biographies has been impressed, as the reader will be, with the large place which the medical missionary has occupied, not only in the relief of individual suffering, but in the national life of the non-Christian lands. The missionary physician heals many wounds in the social life of his community, and "strengthens the sense of brotherhood between great continents."

Few forms of literature can rival biography in interest and no biographies can surpass those of the great pioneer missionaries in all lands for adventure and romance, for heroism, for the expression of the high possibilities of character, for the strength of a supreme motive power. Dr. Franklin's book of golden deeds and Christlike lives will have a permanent value.—*L. M. N.*

My Generation. By William Jewett Tucker. Houghton Mifflin Co., Boston. Cloth. 451 pages. $4 net.

This autobiographical interpretation is justified. It brings inspiration by evidencing true achievement in varied offices. The mental tone shows vigor that seizes and expresses the best in the new day which the author has helped to bring. Reared in a home under the best Puritan influences, there was brought to a healthy boy nothing of rebellion and much of profit. After two successful pastorates, in Manchester, N. H., and in New York City, he was called to the two schools of higher education in which he had studied, Andover Theological Seminary and Dartmouth College.

This volume is of special interest in tracing the history of these institutions in the great days of his association with them when such far-reaching changes in scholarship and the industrial world were being effected. The Andover days give an intimate view of theological discussion during that important transitional period when the Andover Controversy was prominent; and when Dr. Tucker was a timely advocate of that higher freedom which is gained by personal acquisition rather than by inheritance. At Andover he was a pioneer lecturer on sociology as related to theology by the application and teaching of the Spirit of Jesus to the problems of the times. During the Dartmouth period the change is traced from the simple life of the old-time college to the days of the modern college and university with the necessary readjustment of curriculum and policy.



William Jewett Tucker.

Here is tonic for the man who fears an enfeebled old age. The description of the conclusion of his term of public office is not pathetic but happy and victorious: "When I closed the door of my office on July 15th, the end of the fiscal year following the Commencement of 1909, I went to my home in much freedom of mind and with a certain exhilaration of spirit." Since then in his home among the hills of the upper Connecticut Valley, the President Emeritus of Dartmouth has been blessing the intellectual world by his contributions to the *Atlantic* and other publications. The *New Republic* (August 25, 1917) reviews his book on "The New Reservation of Time," and comments, "The marvel is to find in this thinker of seventy-six the dynamic philosophy which is only just beginning to be felt by young men of twenty-four." Now President Tucker at eighty years of age is abreast of the spirit of the hour, just and appreciative of the great past, discerning and valuing the good, generous in his estimate of his contemporaries. As writer and speaker, as pastor and professor and president, here is a man who has attained. With freshness of mind, breadth of sympathy and well-grounded convictions, he writes with remarkable clearness of his fourscore years. His observations are thorough, and his consequent interpretations are great.—*F. W. P.*

New Opportunity of the Church (The). By Robert E. Speer. Macmillan Co., New York. Board. 111 pages. 60 cents.

No one is better fitted than Dr. Speer to interpret to us the message that the war gives to the Christian Church. He has always been one of the Church's most militant leaders in the war to make Christ supreme in the world. With clear insight he points out the perils of victory, which are the moral relaxation so evident among our soldiers since the signing of the Armistice, and the dissolution of the unity which our common danger forced upon us. Our duty is to attempt boldly to make a new world and to begin the work by being ourselves new men. It is the business of the Church to proclaim the fundamental ideals of righteousness, repentance, service and faith.

Dr. Speer points out that the war has "unmistakably set in the supreme place those moral and spiritual principles which constitute the message of the Church and it has revealed the responsiveness of men to the essential ethical ideals of Christianity." He speaks of the gratitude that the men feel to the Church for the services rendered through the Y. M. C. A., Salvation Army and other agencies, of the renewed recourse to prayer, of the deeper meanings of Christ's Cross revealed by the war, and the great lesson that truth and loyalty are more important than life. Especially has the war taught the churches valuable lessons in coöperation. Some agency of denominational coöperation like the Federal Council is absolutely indispensable. War-time experience has taught us again that advance toward union lies in the doing of our common tasks rather than through discussion. Among these tasks are the recruiting of men for Christian service, the Christianizing of our national education, the proper handling of community problems, and the education of Christians to recognize their responsibility for Christianizing the world. In his closing chapter Dr. Speer points out that the great aims of this war have been the very object of the foreign missionary enterprise. For-

ROBERT E. SPEER.

eign missions have been an instrumentality of peace and international good will, thus being a war to end war. They have been an agency to promote international righteousness and a great servant to humanity, a civilizing and constructive force.

The book closes with a stirring appeal to young men to give themselves to the Christian ministry, to missionary and social service, and to careers of philanthropic and political and religious consecration.—*W. L. H.*

Notes of a Camp-follower on the Western Front. By E. W. Hornung. E. P. Dutton & Co., New York. Cloth. 221 pages. $2 net.

The Great War has brought to light a great many fine things which lay hidden in the depths of British and American manhood. This constitutes the charm and main value of these Notes, which are in effect the diary of a literary man who served with the Y. M. C. A. Many hearts will be touched by some of the incidents recorded, such as the planting of flowers on his own son's grave, one of the many thousands of brave fellows who placed their all on the altar of Freedom.—*E. J. R.*

Padre: A Red Cross Chaplain in France. By Sartell Prentice, D. D. E. P. Dutton Co., New York. Cloth. 328 pages. $2 net.

Sky Pilot in No Man's Land (The). By Ralph Connor. Geo. H. Doran Co., New York. Cloth. 349 pages. $1.50 net.

Dr. Elsie Inglis. By Lady Frances Balfour. Geo. H. Doran Co., New York. Illustrated. Cloth. 264 pages. $1.50 net.

Of making many war books there seems to be an end; at least, publishers have ceased to make those special lists of them which have characterized their announcements for several years. Of the three before us, two are fact and one is fiction, interpenetrated, no doubt, with personal experience. The biography of Dr. Elsie Inglis, the autobiographical sketches of Dr. Sartell Prentice, as a Red Cross chaplain, the story of "The Sky Pilot in No Man's Land," by Ralph Connor, all relate to the service of compassion which ministered to the wounded and dying in the World War.

Dr. Prentice gives a vivacious account of the chaplain's many duties, of his opportunities for helpful contact with both the surface and the deeper needs of the wounded lads in a Base Hospital, like that at St. Nazaire, where he served in 1918. Ralph Connor's picture of such service is painted at the front, and both sentiment and romance are liberally mingled with the colors. The young Canadian who is the "Sky Pilot in No Man's Land" in this story is an ardent hero and dies a heroic death. Doubtless, much of the emotion and many of the incidents came from the author's own experience. Yet amid the intensely real and tragic facts of the terrible war, fiction makes less appeal than in lighter times. The imagination is not required to make such facts vivid.

We are grateful to Lady Frances Balfour for the biography of a noble and gifted woman. Dr. Elsie Inglis lived and died as a hero. No imaginary character could make so strong an appeal to our interest or so genuinely stimulate our desire to serve our fellow men. She was, indeed, "one of old Scotia's truest daughters." The war interest in the book centers in the splendid service which Dr. Inglis gave to Serbia and to Russia from the dark days of 1915 to her death on her way home in 1917. To the Jugo-Slavs her name has "already assumed an almost legendary quality," as a veritable angel of blessing.

Of unusual charm are the early pages of the biography which recount the valiant episodes in the lives of her brilliant ancestors. Alexander, her great-grandfather, dashing and high-spirited, who migrated from Scotland to Charleston, lost his estates in the new country because of allegiance to the British Government, and ended his life in a duel because he must avenge an insult from "a nameless and graceless youth"; David, her grandfather, who fought in the Mahratta War in India; and her father, who was one of Lawrence's brave men in the Mutiny and the settling of the Punjab. Robert Bruce was one of the great names in her ancestral line. In this year of special celebrations of medical missions, there is keen interest in the chapters which relate to Elsie Inglis's student days in the time when "every step in the higher education of women had to be fought and won against the forces of obscurantism and professional jealousy." She was a pioneer also in the struggle for the enfranchisement of women. She was led to it by her high Christian ideal of the citizenship of women, and by the practical necessities in the case of working-women, against whom laws so often committed injustice. Altogether, this true story of a warm-hearted, high-minded, unselfish woman touches the tense life of to-day at many points and its interest enters into the deep places of the spirit.—*L. M. N.*

Peloubet's Select Notes on the International Sunday School Lessons, 1920. By Rev. F. N. Peloubet, D. D. and Amos R. Wells, Litt. D., LL. D. W. A. Wilde Co., Boston. Illustrated. Maps. Cloth. 384 pages. $1.50 net.

Here is a fine example of what a real Sunday-school help should be like. There is an evangelical background, an adequate treatment of difficulties, and an abundance of helpful illustrative material. A few of the men whose books are recommended for the Teacher's Library are hardly safe guides, but suggestions of this sort are not numerous.—*E. J. R.*

Productive Beliefs (The). By Lynn H. Hough, D. D. F. H. Revell Co., New York. Cloth. 224 pages. $1.25 net.

These six lectures which constitute the Cole Lectures for 1919, keep up the high standard already set by the notable men who in recent

years have spoken before Vanderbilt University. That which Saint Augustine did for the fifth century when he wrote "The City of God," when men's hearts feared, as Alaric and his West Goths humiliated and sacked Rome, the great City of Man, must be done for every century. Belief in the high destiny of man under the wise immutable purposes of God is especially the need of these present times which see the shaking of the foundations of the world and the inrush of the currents of a new day. Can a Christianity eternally young and nobly adequate utter the guiding and masterful and victorious word? Is it possible to do for the twentieth century what Saint Augustine did for the fifth? Is it possible to write a "City of God" for our time?

The lecturer modestly disclaims so ambitious a task. "The Gothic cathedral of the mind in which the men of our time may worship must be built." The simpler but very important task however is here undertaken of taking a survey of the material which lies at our hands and of outlining how this may be used by the mighty minds and consecrated hands which shall build this "City of God" for our time.

Dr. Hough certainly can put ancient truths in unhackneyed phrase. The subjects of the six lectures follow: "The Adventurous God," "The Invading Evil," "The Imperial Personality," "The Vital Meaning of the Cross," "The Infinite Nearness of God," and "The Social Life of God."

Some of the sermons preached before the war seem curiously light-hearted now, and some of the theologies which announced with jaunty confidence and cocksureness then that human nature was coming quickly to a perennial bloom of unselfishness, and that the wolf and the tiger had all but left the heart of man, so that mercy, repentance and the Atonement were parts of a creed outworn, now seem curiously remote. This penetrating and luminous interpretation will quicken the faith of whoever reads it, and vitalize the message of every minister of the Gospel who studies its pages.—*T. C.*

Prophecy and Authority: A Study in the History of the Doctrine and Interpretation of Scripture. By Kemper Fullerton, M. A. Macmillan Co., New York. Cloth. 214 pages. $1.50.

The learned author of this book well argues that the study of the historical is, or ought to prove, a way of escape from the judgments of passion and prejudice, and that there "never was a time when historical perspectives were more necessary in order to furnish true insights into the darkness of the present." He here concerns himself with a discussion of the millennial hope, which has burned most brightly at times of great social and political unrest, and also with the question of the infallibility of Scripture, on which premise the millennialist theories, which have made such rapid progress during the last four years, assume to be based.

Professor Fullerton takes care to point out, however, that this "infallibility," from which various confident Scripture interpreters derive various pet theories of historical evolution, is not to be exclusively identified with a rigidly dogmatic view of the Bible. Too much literalness in detailed exegesis defeats the spiritual aims of the Bible as a whole. If we are to reconcile history as well as science with the Bible we must have the right idea of the Bible as well as of science, nature and history.

This timely and thoughtful volume treats of the patristic and the modern periods, under a variety of apposite subheads, with accurate scholarship, sufficient detail, and yet balanced proportion and true perspective. While due emphasis is laid upon the authority of Scripture as a rule of faith the wonder of the Christian religion is declared to be its power of adaptation. It is a living organism because it grows and changes, though remaining true to its life principle. Hence a proper balance is to be struck between the conservatism of Christianity in its traditional and its institutional form, and the inherent radicalism of individual experience, in the interest of that faith which lies "beyond the forms of faith."—*C. A. S. D.*

Prophecy and the Lord's Return. By James M. Gray, D. D. F. H. Revell Co., New York. Cloth. 119 pages. 75 cents net.

This is not so much a systematic presentation as it is a collection of articles and addresses, all relevant to the main theme. On the New Testament we have chapters defining the Second Coming of Christ and its time, followed by expositions of certain passages in an attempt to discover what they teach about the relation of the Second Coming to holiness, service, and rewards. Under the head of Old Testament themes, there are discussions of the imprecatory psalms, and various prophetic passages, closing with "The Last World-Monarchy."

The writer is a well-known advocate of the premillennial view, and a book review is not the place to enter into an argument on this large subject. There are two or three points, however, to which the reviewer may briefly call attention. The thing which is perhaps most startling to the ordinary student, either of the Bible or of history, is the idea that the Roman Empire "is potentially in existence still" and that the ten kings of Daniel, chapters two and seven, really mean ten kingdoms into which the territory of the Roman Empire is divided. Dr. Gray admits that "it is difficult to point out these kingdoms now, but doubtless a new alignment will be made ere long, so that the ten may easily be identified." The only logical inference from this kind of reasoning is that any Bible passage may mean anything that anybody chooses to say that it means. If it doesn't appear to mean that just now, doubtless it will in the near future. Dr. Gray makes Joel the earliest of the prophets of Judah, but Zenos, in the Standard Bible Dictionary, says, "The most recent scholarship is almost unanimous in assigning Joel a postexilic date." Much has been gained in recent years by the study of the Apocalyptic literature, a type to which it is quite evident that Daniel belongs. But Dr. Gray ignores this entirely, and persists in treating the book as if it were of the same literary form as the earlier prophets.—*E. C. L.*

Singing Mountains. By Albert Benjamin Cunningham. Geo. H. Doran Co., New York. Cloth. 315 pages. $1.50 net.

Wrought out of boyish memories and filial affection are the episodes of this narrative, which aims to depict the experiences of the family of a backwoods preacher in the mountains of West Virginia. These episodes are rather slight and the romance in them is of the schoolboy type.

One is not carried very far into the moral and spiritual earnestness which would be expected in such a self-denying life.—*L. M. N.*

"Songs in the Night." By Malcolm James McLeod. F. H. Revell Co., New York. Cloth. 192 pages. $1.25 net.

Truly a message of comfort to all his comrades in the School of Sorrow is this series of sermons,

Malcolm James McLeod.

"coming out of a heart sore tried by grief and anguish," yet strong in faith and courage and patience. It is Dr. McLeod's own experience of mystery and tragedy which has taught him the deepest lessons in consolation, and his touch has a tenderness which in itself is healing to aching hearts. He presents not merely the theory, but the practice of sorrow nobly borne, because of the sense of the presence of God in His world.

This is not a book of sadness, but of hope and courage and enheartenment,—a "satisfying, cheering volume." Ian Maclaren said towards the close of his life that if he were beginning his ministry over again he would make it more a ministry of comfort. In this element the author of "The Bonnie Brier Bush" surely was never lacking and his constant watchword was "Be pitiful; every man is fighting a hard battle." Dr. McLeod has sought, in the Scriptures and in the experiences and sayings of those who have been wise in sorrow, treasures of consolation which cannot fail to uplift and sustain those who seek in this book of comfort strengthening to meet the difficulties and bereavements of life.—*L. M. N.*

Standing By: War-Time Reflections in France and Flanders. By Robert Keable. E. P. Dutton & Co., New York. Cloth. 271 pages. $2 net.

A great part of the duty of a soldier consists in "standing by"—which really means waiting each in his place for orders. This circumstance suggests the title of this lively book, which is a kind of impressionistic view of religious work, carried on amid the turmoil (and sometimes stagnation) of ever-changing war conditions, by a Church of England chaplain who went to France with a regiment of African natives, and whose sympathies were not confined to his own church, but were humanity wide, catholic and cosmopolitan, leading him to appreciate the good points of every phase or profession of the true faith, and to deal kindly and helpfully with any soldiers who, feeling their lack of faith, were groping, amid sickening conditions, for a supernatural comfort and help. The book is a curious picture of the mixture of races and creeds, and of the reactions of different types of individuals to the sincere efforts put forth by religious workers for their moral improvement. Mr. Keable shows that he has the power or art of discerning spiritual beauty in dark places. He writes in a distinctive style, and is a real literary etcher. As literature this book has genuine worth. We could wish that Mr. Keable would now portray the moral marvels of peace, with as high an art and as fervent an appeal to the religious consciousness as he has devoted to the lurid lights of war.—*C. A. S. D.*

Stokes' Wonder Book of the Bible. By Helen Ward Banks. Frederick A. Stokes Co., New York. Illustrated. Cloth. 411 pages.

Of all stories for children, there are, of course, none so good as those from the Bible itself. We have often wondered why preachers to children do not use them more. In this volume the stories are only slightly changed and the stories of David, the Burning Bush, Ruth, Balaam and His Ass, and a score of other tales from the Old Testament, and the wonderful stories from the New, come to bid us live our boyhood over again and to remind us of what a heritage we have to pass on to the children that are about us. This book is copiously illustrated, the illustrations in color being worthy to frame. We frankly confess we do not like most of the illustrations in black and white. The book as a whole is excellent and many a child will pass many a happy hour over its pages.—*H. P.*

Story Books of the Early Hebrews (The). By Charles Reynolds Brown. Pilgrim Press, Boston. Cloth. 352 pages. $1.75.

There is no more acceptable preacher in the country than the Dean of the School of Religion of Yale University, and this volume shows his usual keen insight into great truths, and his freshness of presentation to the life of to-day. The ground covered by the book may best be indicated by saying that it is a collection of studies in the Uniform Sunday School Lessons which were written for the *Congregationalist*. A few of the studies have been discarded but there are sixty here printed, covering the principal incidents of the Bible from Genesis to Chronicles. Readers of the *Congregationalist* will welcome their appearance in this permanent form, and those who have not seen them before have a rare treat awaiting them.

The reviewer wrote comments on the Sunday school lessons for a religious weekly for a number of years, and he knows the difficulty of giving adequate interpretation and illustration and application within the space allowed. But here is evident the head and heart and hand of a master workman, who never fails to interest, instruct, and inspire. It is sometimes queried whether the Old Testament is "out of date." In the hands of the utterer of pious platitudes or of the scholar whose chief aim is literary dissection, it may be, but as used by teachers like Dr. Brown it is very much alive. It is filled with the consciousness of God and His working, but its characters are men and women of like passions with ourselves from whom we may learn much. And everywhere there is pointed application to ourselves and our times. The story of the twelve spies is entitled, "The Power of a Resolute Minority," the account of Balaam is headed, "The Peril of Moral Shuffling," the lesson upon Achan is called, "The Sin of Graft."

There is a little of modern criticism in the book, but only a very little. It appears in the discussion of the flood story, and in the lesson about the finding of a law book in the Temple in the reign of Josiah, it is remarked that Deuteronomy "was probably written by some brave, prophetic soul at about this period of Israel's religious development." But this is about all that one notices in a cursory survey. A paragraph from the lesson last mentioned will give Dr. Brown's own view of the matter, and its

CHARLES REYNOLDS BROWN.

words may be rightly applied to himself in his work as a Biblical interpreter. "The hour cometh and now is when literary and historical criticism will be appraised at its true value—and in my judgment its value is high—but a yet higher place will be reserved for the man whose pure heart gives him spiritual insight, whose competent scholarship is supplemented by a precious discernment of that inner message to the souls of men, whose knowledge can rightly divide the word of truth, separating the local from the universal, the passing from the permanent, to the end that the deeper meaning of this ancient literature may make men 'wise unto salvation' and 'thoroughly furnished unto all good works.' "—*E. C. L.*

Student Witnesses for Christ. By S. Ralph Harlow. Association Press, New York. Board. 83 pages. 60 cents.

The wish that the process of printing might for a time become a lost art sometimes rises in the mind, when one looks upon the stream of perfectly commonplace books, morally very good, but of abiding interest and value only to their authors, which pour unceasingly from the presses. One wonders if there is not some prohibition amendment possible, to check the manufacture of so-called literature of this brew, though one must admit that it is altogether non-intoxicating. Occasionally, however, one finds a hidden spring of mental refreshing which renews one's gratitude to Gutenberg and his successors.

RALPH S. HARLOW.

By Courtesy of the Congregationalist and Advance.

Such a book, quite unpretentious and in small compass, is Mr. Harlow's series of biographical sketches, well told, of young students of foreign lands who, having learned the Way of Truth, are valiant witnesses for Christ among their own people. "In peril, toil, and pain," even in martyrdom, they are following in His train, in those regions of tragedy and bloodshed where just now such allegiance is most costly, the lands of the Crescent. The purpose of the book deserves achievement,—"to summon American young men and women to a like surrender and to a realization of the undeveloped possibilities to-day among the young people of Bible lands."—*L. M. N.*

PROF. A. T. ROBERTSON, M. A., D. D., LL. D.

Studies in Mark's Gospel. By Prof. A. T. Robertson, M. A., D. D., LL. D. Macmillan Co., New York. Cloth. 146 pages. $1.25.

The aim of this admirable little commentary on large truths is to help the modern man to see Jesus as Mark saw Him. It is both a scholarly piece of work and a popular presentation of old truths in a somewhat new guise or garb. The first chapter, on "The Making of John Mark," is perhaps the best of the subsections. A handy index is added.—*C. A. S. D.*

Thy Son Liveth: Messages from a Soldier to His Mother. Little, Brown & Co., Boston. Board. 84 pages. 75 cents net.

The story of a boy, the boon companion of his mother, who was called to the war where he was killed, and then got into spiritual communication with her, is the subject matter of this little volume. The unusual element in this report, different from the many similar stories coming out from many different "automatic writers," is that both the mother and son were wireless telegraph operators, having practised together until they had become quick and proficient. Her first knowledge of his death is claimed to have been sent her by

his signaling "attention" on the apparatus while she happened to be in his room reading a recent letter from him. She sprang to the keyboard and there by the Morse Code he told her he was "dead," but still alive and loving her. Other wireless messages followed, sent from an enemy station on the field, to the consternation of the enemy, who could not see the spirit operating, but could yet hear the apparatus at work. This is hard for the reviewer to believe to have actually happened. We will not argue the point, however, but will let the reader judge for himself as to its authenticity. This method was shortly abandoned and that of automatic writing substituted.

The whole burden of the messages received from the boy is that death is only a transition to a higher form of life; that it grieves those dead when their loved ones on earth grieve for them; and that those dead are nearer than ever to the living, comforting, helping and watching over them. Whatever truth there may be in the book must be taken on faith, but if so taken it will prove helpful, encouraging and comforting to those who have had loved ones leave them for the Better Land.—*N. C. W.*

Tragedy of Bitlis (The). By Grace H. Knapp. F. H. Revell Co., New York. Illustrated. Cloth. 160 pages. $1 net.

This book is another picture of the awful Armenian tragedy. Can such things be? There are glimpses of the beautiful days of peace, of love, of effective service, but the great horror to come forms a black background. The inhuman brutality of the beasts that we dare not call men burns into one's soul. Can a man in his senses after reading this say it does not matter what a man's religion is, or that missions are not worth while? It is a picture of the heroism of missions. Lone, defenseless men and women fighting a life-and-death struggle for the victims of greed and lust; amid a carnival of crime endeavoring to save life and mitigate suffering, their own lives in constant danger. One touch worth noticing is the picture of a German Christian as loyal and true as the American, and scorning the offer of safety given her because of her nationality. If we are to understand the Near East and our obligations, such books as this must be read. —*S. C. H.*

Unthrown Stone (The). By Alexander Marlowe. The Gorham Press, Boston. Cloth. 158 pages.

The author in Miltonian verse recounts the vision of Christ's Passion, of His Resurrection and Ascension, of the Mystery Age, of the World War, the Great Tribulation, and the Battle of Armageddon, and the glory of that time when there shall be ushered in the "Kingdom of the Christ, the Kingdom of the mighty Unthrown Stone."—*L. M. N.*

Victory Life (The). By John T. Faris, D. D. American Tract Society, New York. Cloth. 220 pages. $1.25 net.

This is a series of sixty-one short talks concerning the way to spiritual victory. They are simple, direct, and with many illustrations taken from life. Dr. Faris has given us a book that will be of great help to the tried and discouraged; an antidote to nervousness, and to the rushing hurry of modern life. One might call it a spiritual tonic, to be taken in small doses, or large, as the patient may desire, but such as leads to contentment, peace and victory. A book to have near you in quiet hours of communion with God.—*S. C. H.*

War and the Religious Outlook (The). By Robert E. Speer. Association Press, New York. Paper. 29 pages.

Church's Message to the Nation (The). By Harry Emerson Fosdick. Association Press, New York. Paper. 23 pages.

Christian Principles Essential to a New World Order. By W. H. P. Faunce. Association Press, New York. Paper. 16 pages.

The Committee on the War and the Religious Outlook was constituted by the joint action of the Federal Council of Churches in America and the general War-Time Commission of the Churches, "to consider the state of religion as affected by the war, with special reference to the duty and opportunity of the churches and to prepare its findings for submission to the churches." In carrying out this task a series of booklets is being prepared under the general heading of "The Religious Outlook," the one by Dr. Speer being the first of those already published. Even a casual glance at the topics of these booklets shows their timely and forceful themes. A careful reading will start deep thought and earnest discussion on subjects of vital concern to Christian students and thinking men and women to-day. The "Foreword" states that the booklets are offered "as a preliminary endeavor to emphasize certain phases of the task of the Church that particularly challenge its attention at the present hour."—*D.*

Watchman, What of the Night? By Jessie Sage Robertson. The author, Piedmont, Cal. Paper. 190 pages. 60 cents.

The aim of the authoress and publisher of this pamphlet, as stated in its alternative title, is to show why she believes "the times of the Gentiles ended and the coming of the Lord imminent." The view taken is that "the times of the Gentiles" were of 2520 years' duration, and that they ended December 8, 1917. The authoress disclaims any denominational affiliations that could influence her in her conclusions, and is unwilling to be classed with "illogical so-called premillennial dogmatists." At the same time she has but added one more precise view of matters which, as most intelligent and reverent Christians think, are mysterious, and still in the unrevealed will of Jehovah. The treatment of political events of the day in a superficial and *ex parte,* if not partisan way, by any would-be interpreters of Scripture, does not tend to convince people of judicial mind. For ourselves we are not so anxious to make a time-table when our Lord "may be expected to arrive" as to be ready for Him when He does come, enjoying His fellowship here and now, and being too busy with His work to speculate on what the devil is up to among the nations.—*C. A. S. D.*

What Peace Means. By Henry van Dyke. F. H. Revell Co., New York. Board. 61 pages. 50 cents net.

What peace means and how the faith of Christ brings it, touches the deepest chord of the human heart. It would be hard to find anywhere a more beautiful answer than in these "three plain sermons" as Dr. van Dyke calls them. They are written in his inimitable style. The peace revealed is one that materialism and all the worldly isms cannot give; yet a peace that makes for high thinking and heroic deeds. The peace is the old Bible peace of knowing that we are loved of God, of sins forgiven, and of eternal fellowship with our Divine Master. The new era needs just such plain sermons as these.—*S. C. H.*

CHARLES EDWARD JEFFERSON.

What the War Has Taught Us. By Charles Edward Jefferson. F. H. Revell Co., New York. Cloth. 258 pages. $1.50 net.

As Dr. Jefferson takes care to explain, this book deals not with the lessons the war has taught in the art of war, neither is it a book for the scientific specialist, but it is the religious lessons of the war with which it has to do. The war has given us new arguments for our faith, new emphasis on the fundamental teachings of Christ. "It has poured a flood of light into corners which to many minds were dark, and has lifted to glorious prominence the central idea of the Christian religion—sacrificial service."

The whole experience of the war is an "illuminating commentary on the Gospels." The chapters of this volume are indeed an "illuminating commentary." They give us a new, because a real and vivid, meaning to old words and truths. Prayer, Faith, Service, Sacrifice, Sin, Death, Christianity—these are the keynotes of the chapters.

This book is not for the orthodox or for the heretical or for sentimental or hysterical, it is for all who call themselves Christians. Clearly written, with no strained exegesis, applications that are natural because they are human, these pages will be read with delight by all who know a man when they see him, and a man's book when they read it.—*H. P.*

Without the Walls. By Katrina Trask. Macmillan Co., New York. Cloth. 196 pages. $1.40.

Mrs. Trask has here applied her gifts of charming expression and devout feeling to the task of presenting in dramatic form the love story of a Jewish maiden and a Roman soldier in Jerusalem at the time of the Crucifixion. The thread of romance in the narrative serves to bind the incidents which depict the character of the Pharisee father, relentless toward his daughter whose heart strays beyond the pale of Israel and whose growing faith in Jesus of Nazareth is abhorrent to him.

The Roman soldier is mystified by the teachings and power of the new Teacher. As the events of the Crucifixion are reported to him, he finds but one interpretation of that Life and Death possible to him and surrenders to the belief in the new covenant and the new order which the Teacher came to establish among men.—*L. M. N.*

BOOKS RECEIVED.

Acts (The). By Charles R. Erdman. Westminster Press, Philadelphia. Cloth. 176 pages. 75 cents net.

Along the Friendly Way. By James Meeker Ludlow. F. H. Revell Co., New York. Illustrated. Cloth. 363 pages. $2 net.

Banquet of the Flowers (The). By P. D. T. Roberts. Union Press, Philadelphia. Illustrated. Cloth. 32 pages. 65 cents net.

Beginners Department (The). By Louise M. Oglevee. Westminster Press, Philadelphia. Board. 94 pages. 50 cents net.

British-American Discords and Concords: A Record of Three Centuries. Compiled by The History Circle. G. P. Putnam's Sons, New York. Cloth. 85 pages. 75 cents net.

Building on Rock. By Henry Kingman. Association Press, New York. Art Leather Cloth. 166 pages. 75 cents.

Canon Barnett: His Life, Work and Friends. By His Wife. 2 vols. Houghton Mifflin Co., New York. Illustrated. Cloth. $8.

Christian Basis of World Democracy (The). By Kenneth Scott Latourette. Association Press, New York. Cloth. 193 pages. $1.

Christian Life and How to Live It (The). By W. H. Griffith Thomas, D. D. Bible Institute Colportage Association, Chicago. Cloth. 127 pages. 75 cents net.

Church We Forget (The): A Study of the Life and Words of the Early Christians. By P. Whitwell Wilson. F. H. Revell Co., New York. Cloth. 359 pages. $2 net.

Creeds and Modern Thought (The). By Charles Harris, D. D. Macmillan Co., New York. Cloth. 61 pages. 50 cents net.

Dangerous Days. By Mary Roberts Rinehart. Geo. H. Doran Co., New York. Cloth. 400 pages. $1.60 net.

Does God Care? By Edwin D. Mouzon. F. H. Revell Co., New York. Cloth. 88 pages. 75 cents net.

For Pulpit and Platform: A Handbook on Preparation. By John Mahan English, D. D. Macmillan Co., New York. Cloth. 143 pages. $1.25.

Foundations of Mormonism (The). By William Earl La Rue, B. D. F. H. Revell Co., New York. Cloth. 243 pages. $1.25 net.

Gist of the Lesson (The). 1920. By R. A. Torrey. F. H. Revell Co., New York. Cloth. 154 pages. 30 cents net.

God's Faith in Man. By Frederick F. Shannon. F. H. Revell Co., New York. Cloth. 186 pages. $1.25 net.

God's First Words. By George D. Watson, D. D. F. H. Revell Co., New York. Cloth. 228 pages. $1.25 net.

Gospel and the New World (The). By Robert E. Speer. F. H. Revell Co., New York. Cloth. 313 pages. $2 net.

Heralds of the King (The). By Alice Dana Adams, M. A. Richard G. Badger, the Gorham Press, Boston. Illustrated. Cloth. 197 pages. $1.25 net.

History of the New Thought Movement (A). By Horatio W. Dresser. Thos. Y. Crowell Co., New York. Cloth. 352 pages. $2 net.

Home Department (The). By Minnie K. L. Karnell. Westminster Press, Philadelphia. Board. 96 pages. 50 cents net.

Idea of Immortality (The). By George Galloway, D. Phil., D. D. Chas. Scribner's Sons, New York. Cloth. 234 pages.

"If I Were You": Story Sermons from the Alphabet for Boys and Girls. By S. D. Chambers, M. A. F. H. Revell Co., New York. Cloth. 155 pages. $1 net.

Jesus and the Young Man of To-Day. By John M. Holmes. Macmillan Co., New York. Cloth. 170 pages. $1 net.

Labrador Doctor (A). By Wilfred Thomason Grenfell, M. D., C. M. G. Houghton Mifflin Co., New York. Illustrated. Cloth. 441 pages. $4.

Life and Letters of James Monroe Taylor (The). By Elizabeth Hazelton Haight. E. P. Dutton Co., New York. Cloth. 391 pages. $3.50 net.

Man God Tried to Kill (The). By William Edward Biederwolf. Glad Tidings Publishing Co., Chicago. Board. 175 pages. 75 cents net.

Miss Emeline's Kith and Kin. By Winifred Arnold. F. H. Revell Co., New York. Frontispiece. Cloth. 224 pages. $1.25 net.

My Generation. By William Jewett Tucker. Houghton Mifflin Co., Boston. Cloth. 464 pages. $4.

New Spirit in Industry (The). By F. Ernest Johnson. Association Press, New York. Cloth. 95 pages. 75 cents net.

Notes of a Camp-Follower on the Western Front. By E. W. Hornung. E. P. Dutton & Co., New York. Cloth. 221 pages. $2 net.

Peloubet's Select Notes on the International Sunday School Lessons. 1920. By Rev. F. N. Peloubet, D. D., and Amos R. Wells, Litt. D., LL. D. W. A. Wilde Co., Boston. Illustrated. Maps. Cloth. 384 pages. $1.50 net.

Productive Beliefs (The). By Lynn H. Hough, D. D. F. H. Revell Co., New York. Cloth. 224 pages. $1.25 net.

Questions on Community Problems. Prepared by Research Workers of the Student and Industrial Committees, War Work Council, National Board of Young Womens Christian Associations. Womans Press, New York. Paper. 10 pages. 15 cents.

Reconstruction Programs. By Estella T. Weeks. Womans Press, New York. Paper. 95 pages. 25 cents.

Senior Boy (The). By Eugene C. Foster. Westminster Press, Philadelphia. Board. 57 pages. 50 cents net.

Singing Mountains. By Albert Benjamin Cunningham. Geo. H. Doran Co., New York. Cloth. 315 pages. $1.50 net.

Soul of America (The). By Charles Lemuel Thompson, D. D., LL. D. F. H. Revell Co., New York. Illustrated. Cloth. 251 pages. $1.25 net.

Story Books of the Early Hebrews (The). By Charles Reynolds Brown. Pilgrim Press, Boston. Cloth. 352 pages. $1.75.

Tarbell's Teachers' Guide to the International Sunday-School Lessons for 1920. By Martha Tarbell, Ph. D. F. H. Revell Co., New York. Cloth. 480 pages. $1.50 net.

Tragedy of Bitlis (The). By Grace H. Knapp. F. H. Revell Co., New York. Illustrated. Cloth. 160 pages. $1 net.

Victory Life (The). By John T. Faris, D. D. American Tract Society, New York. Cloth. 220 pages. $1.25 net.

What Peace Means. By Henry van Dyke. F. H. Revell Co., New York. Board. 61 pages. 50 cents net.

What the War Has Taught Us. By Charles Edward Jefferson. F. H. Revell Co., New York. Cloth. 258 pages. $1.50 net.

Wit and Wisdom of Safed the Sage (The). By William E. Barton. Pilgrim Press, Boston. Board. 134 pages. $1.

With the Y. M. C. A. in France. By Harold C. Warren. F. H. Revell Co., New York. Cloth. 160 pages. $1 net.

YOUNG PEOPLE'S BIBLE CORRESPONDENCE COURSE.

Miss A. W. Pierson.

All communications relating to this Department should be sent to Miss A. W. Pierson, 10 Elston Road, Upper Montclair, N. J. Send in answers, if possible, before the end of each month. Give name, age and address.

BIBLE FOLK WHO DARED.

Scripture to be Read.

1. Daniel Carried Captive. Dan. i. 1-7.
2. Daniel Dares to Stand Alone. Dan. i. 8-20.
3. Daniel's Wisdom Tested. Dan. ii. 1-15, 26-45; iv. 1-37; v. 1-31.
4. A United Prayer Meeting. Dan. ii. 16-25.
5. A King's "Confession of Faith." Dan. ii. 46, 47; vi. 25-27.
6. Daniel's Faith Tested. Dan. vi. 1-23.
7. Daniel's Friends Tested. Dan. iii. 1-27.
8. Daniel and His Friends Rewarded. Dan. ii. 48, 49; iii. 28-30.

Questions to be Answered.

1. Why would not Daniel and his friends eat of the king's meat? What is *kosher* meat?
2. How do we know that Daniel was a man of prayer? Give instances.
3. How did God especially honor Daniel?
4. Under what kings was Daniel in a position of power?
5. Which of these kings was severely punished by God and what was the result?

Subject for Meditation.

Have I the courage of Daniel to stand firm and alone, if necessary, for what I believe to be right?

XII. The Boy Who Dared to Stand Alone.

Among those whom Nebuchadnezzar carried away captive from Jerusalem were some young princes of noble blood. They were fine, handsome lads, bright and intelligent. When the king saw them he coveted them as courtiers, and commanded one of his most trusted servants to have them kept at the palace, fed from his own table, and instructed in all the wisdom of the Chaldeans.

These boys had been brought up after the strict Jewish law, and had never been allowed to eat anything but *kosher* meat. However, most of them thought themselves lucky to live at ease in the palace instead of being worked as slaves, and what boy would not think he was well off to have the same food and drink as a king and be quite content to eat what was set before him, asking no questions? But there was one boy, named Daniel, who was not so easily contented. He had been brought up to believe that certain foods were unclean, and contrary to God's law. He therefore decided to entreat the prince of the eunuchs, in whose charge he had been placed, to allow him to eat only vegetables, and to drink only good, pure water. When the rest of the boys knew of this request we can imagine that they laughed at him and told him he was a fool and did not know when he was well off, and probably said, in effect, "When you are in Rome you must do as the Romans do." Nevertheless, Daniel nobly stood his ground, and three of his friends, when they saw his steadfast purpose, decided they would take their stand with him.

At first the eunuch refused to grant their request, for fear they would not be as vigorous and fine looking as those who were better fed, for which the king would be angry and hold him responsible. But Daniel asked him to try the plan for ten days and then compare them with the other boys, promising if they were not in just as good condition he would do whatever he said.

By his gentle behavior and obedient helpfulness Daniel had become a favorite with the eunuch, so he consented to try the boys for ten days. Daniel was a boy who believed in prayer and we can be sure that he prayed earnestly about the matter.

At the end of the time, the eunuch found that these four boys were fairer, brighter and healthier looking than any of the other boys, who had been fed on rich, unwholesome food. So he did as they requested and gave them only simple food and drink.

After three years in the palace with their tutors and in training of various kinds, they were brought before the king. He talked with them on many subjects to see how much they knew, and tested their ability to decide questions of State. He found the four friends, who were now young men, ten times more intelligent and farseeing than all the magicians and wise men in his realm, so he chose them to stand before him in positions of honor and responsibility.

A WORD TO CONTESTANTS.

All the answers should be sent in by the end of December, so that the Prize Winners may be announced as soon as possible.

1. Give name, age and address.
2. Tell whether or not you have read the Scripture portions given with each study.
3. Have you done the work alone or with assistance?
4. How much assistance?
5. Have you gained anything by these studies? Answer fully.
6. Do you expect to continue the work in 1920?

Note. Next year there is planned a course of study on "Paul the Winner." We hope this will be interesting and helpful, and would like to have all the 1919 class continue with us.

Those who are taking the Course are as follows:

Esther Bachmann, age 12, California.
Margaret Booth, age 16, Ontario.
Richard Brownlee, age 13, Iowa.
Leslie Copeland, age 13, Canada.
Mae Cornwell, age 15, Hawaii.
Josephine Drury, age 12, Porto Rico.
Margaret Duckers, age 16, New Jersey.
K. M. Eappen, age 14, South India.
Ah Moy Hen Fat, age 11, Hawaii.
Helen Feasel, age 15, New York.
Ida Ah Fo, age 15, Hawaii.
Ah Lin Tan Fook, age 11, Hawaii.
Elizabeth Garber, Pennsylvania.
Emily Garber, age 13, Pennsylvania.
Elsie Goldstone, age 16, Hawaii.
Marion Guerro, age 16, Hawaii.
Tsurne Hatanaha, age 14, Hawaii.
Mary Hedrick, age 13, Tennessee.
Violet Hew, age 15, Hawaii.
Ella Hostetter, age 13, Pennsylvania.
Henry Hostetter, age 16, Pennsylvania.
Lauretta Kaaa, age 16, Hawaii.
Elizabeth Kaai, age 13, Hawaii.
Marion Kaai, age 16, Hawaii.
Mary Kaai, age 15, Hawaii.
Martha Kahanu, age 15, Hawaii.
Mary Kanakahi, age 15, Hawaii.
Sara Kane, age 13, Hawaii.
Mary Kapu, age 16, Hawaii.
Julia Kauka, age 15, Hawaii.
Mara Kawelo, age 14, Hawaii.
Naomi Lantz, age 10, Ohio.
Chay Kin Lee, age 14, Hawaii.
Men Han Lee, age 12, Hawaii.
Ruth Mayberry, age 14, Maine.
Alice Momona, age 15, Hawaii.

Weir Musselman, age 15, Pennsylvania.
Arthur Pierson, age 14, New York.
Blanche Ralston, age 14, Hawaii.
Phœbe Richards, age 15, South Carolina.
Virginia Richards, age 15, South Carolina.
Margaret Richter, age 14, Massachusetts.
Willie Seay, age 11, Tennessee.
Delia Smith, age 13, New Jersey.
Ellen Smith, age 15, Hawaii.
Anna Todd, age 13, Missouri.
Asayo Tokunaga, age 15, Hawaii.
Esther Vanderveer, age 12, New Jersey.
Helen Wong, age 15, Hawaii.
Kathryn Zimmerman, age 10, Pennsylvania.
Paul Zimmerman, age 14, Pennsylvania.
Wilbur Zimmerman, age 12, Pennsylvania.

THOUGHTS FOR THE QUIET HOUR.

DECEMBER, 1919.

Monday, 1st. *Then shall we know, if we follow on to know the* LORD. *Hos. vi. 3.*

The Lord has brought us into the pathway of the knowledge of Him, and bids us pursue that path through all its strange meanderings until it opens out upon the plain where God's throne is. Our life is a following on to know the Lord. We marvel at some of the experiences through which we are called to pass, but afterwards we see that they afforded us some new knowledge of our Lord. . . . . We have not to wait for some brighter opportunity; but by improvement of the present we are to build for ourselves a bridge to that future.—*George Bowen.*

Tuesday, 2nd. *There is nothing common of itself. Rom. xiv. 14 (margin).*

Demand of every common thing of life, whether it be your body, your money or your daily experience, that it shall bloom into fine results in your own soul and in your influence on the world.—*Phillips Brooks.*

Wednesday, 3rd. *A hearer of the word, ... a doer of the work. Jas. i. 23, 25.*

Religion may be learned on Sunday, but it is lived in the week-day's work. The torch of religion may be lit in the church, but it does its burning in the shop and on the street. Religion seeks its life in prayer, but it lives its life in deeds. It is planted in the closet, but it does its growing out in the world. It plumes itself for flight in songs of praise, but its actual flights are in works of love. It resolves and meditates on faithfulness as it reads its Christian lesson on the Book of Truth, but "faithful is that faithful does." It puts its armor on in all the aids and helps of the sanctuary as its dressing room, but it combats for the right, the noble, and the good in all the activities of practical existence, and its battle ground is the whole broad field of life.—*John Doughty.*

Thursday, 4th. *Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mark xi. 24.*

The prayer that is an experiment is no more than a mockery. It is impossible to pray if there is no hold upon God, if there is not an inspired urgency as of the Holy Ghost within us that will have an answer. We cannot pray by machinery or in mere words. We pray in the true sense when the Holy Spirit pleads within us. Then we cannot give over till the answer comes. —*Dr. Robertson Nicoll.*

Friday, 5th. *Thus saith the* LORD, ... *When I spake, ye did not hear. Isa. lxv. 8, 12.*

Did it never occur to you that if you do not hear God's answer to prayer, it may be, not because He is dumb, but because you are deaf; not because He has no answer to give, but because you have not been listening for it? We are so busy with our service, so busy with our work, and sometimes so busy with our praying, that it does not occur to us to stop our own talking and listen if God has some answer to give us with the "still small voice"; to be passive, to be quiet, to do nothing, say nothing, in some true sense, think nothing; simply to be receptive and waiting for the Voice. "Wait thou only upon God," says the Psalmist; and again, "Wait on the LORD."—*Selected.*

Saturday, 6th. *Believe ye that I am able to do this? . . . . Yea, Lord. . . . . According to your faith be it unto you. Matt. ix. 28, 29.*

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—*Augustine.*

Sunday, 7th. *Keep thy heart with all diligence; for out of it are the issues of life. Prov. iv. 23.*

You can never tell when you send a *word,*
Like an arrow shot from a bow
By an archer blind—be it cruel or kind—
Just where it will chance to go.
It may pierce the breast of your dearest friend,
Tipped with its poison or balm,
To a stranger's heart in life's great mart
It may carry its pain or calm.

You can never tell when you do an *act,*
Just what the result will be;
But with every deed you are sowing a seed
Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil,
Though you may not know, yet the tree shall grow,
And shelter the brows that toil.

You never can tell what your *thoughts* may do
In bringing you hate or love,
For thoughts are things, and their airy wings
Are swifter than carrier-dove.
They follow the law of the universe,
Each thing must create its kind,
And they speed o'er the track to bring you back
Whatever went out from your mind.

—*Ella Wheeler Wilcox.*

Monday, 8th. *For with the heart man believeth unto righteousness. Rom. x. 10.*

The worst man may grieve for his smart, only the good man for his offense.—*Joseph Hall.*

Tuesday, 9th. *Go ye into all the world, and preach the gospel to every creature. Mark xvi. 15.*

The saying of Napoleon that the only way to have a conquering army is to have an army that is always fighting, applies also to the greater questions of spiritual conquest. No man can keep his own soul alive who is not trying to save other souls, and no church that is not passionately trying to win the world that is without, is truly alive.—*William J. Dawson.*

Wednesday, 10th. *These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work. 1 Chron. iv. 23.*

Anywhere and everywhere we may dwell "with the king for his work." We may be in a very unlikely or unfavorable place for this; it may be in a little country life, with little enough to be seen of the "goings" of the King around us; it may be among hedges of all sorts, hindrances in all directions; it may be, furthermore, with our hands full of all manner of pottery for our daily task. No matter! The King Who placed us "there" will come and dwell there with us; the "hedges" are all right, or He would soon do away with them; and it does not follow that what seems to hinder our way may not be for its very protection; and as for the pottery, why, this is just exactly what He has seen fit to put into our hands, and therefore it is, for the present, "his work."—*Frances Ridley Havergal.*

Thursday, 11th. *Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. iv. 6, 7.*

We need the peace of God in our hearts just as really for the doing well of the little things of our secular life as for the doing of the greatest duties of Christ's Kingdom. Our face ought to shine, our spirit ought to be tranquil, our eye clear, and our nerves steady, as we press through the tasks of our commonest day. Then we shall do them all well, slurring nothing, marring nothing.—*J. R. Miller.*

Friday, 12th. *For as he thinketh in his heart, so is he. Prov. xxiii. 7.*

Man is the artificer of his own happiness. Let him beware how he complains of the disposition of circumstances, for it is his own disposition he blames. If this is sour, or that rough, or the other steep, let him think if it be not his work. If his looks curdle all hearts, let him not complain of a sour reception; if he hobble in his gait,

let him not grumble at the roughness of the way; if he is weak in the knees, let him not call the hill steep. This was the pith of the inscription on the wall of the Swedish Inn: "You will find at Trochate excellent bread, meat, and wine, provided you bring them with you."—*Selected.*

Saturday, 13th. *Christ in you, the hope of glory. Col. i. 27.*

There is no danger of conforming to the world without, when you have Christ within.—*Selected.*

Sunday, 14th. *For ye have need of patience, that, having done the will of God, ye may receive the promise. Heb. x. 36 (R. V.).*

The most difficult business in the world is *waiting.* There are times in every life when action, however laborious and sacrificial, would be an unspeakable relief; but to sit still because necessity constrains us, endeavoring to live out the admonition of the Psalmist, "Rest in the LORD, and wait patiently for him," is prodigiously difficult. No one can do it without some kind of faith. "In your patience," said Jesus, "ye shall win your souls," but such an achievement is no affair of logic or scientific demonstration; it is a venture of triumphant faith. The great believers have been the unwearied waiters; faith meant to them, not controversial opinion, but sustaining power.—*Harry Emerson Fosdick.*

Monday, 15th. *So teach us to number our days, that we may apply our hearts unto wisdom. Ps. xc. 12.*

Every day is a little life; and our whole life is but a day repeated; whence it is that old Jacob numbers his life by days, and Moses desires to be taught this point of holy arithmetic—to number, not his years, but his days. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate.—*Bishop Hall.*

Tuesday, 16th. *Love not the world, neither the things that are in the world. 1 John ii. 15.*

If you will go to the banks of a little stream, and watch the flies that come to bathe in it, you will notice that, while they plunge their bodies into the water, they keep their wings high out of the water; and, after swimming about a little while, they fly away with their wings unwet through the sunny air. Now, that is the lesson for us. Here we are immersed in the cares and business of the world; but let us keep the wings of our soul, our faith and our love, out of the world, that, with these unclogged, we may be ready to take our flight to heaven.—*J. Inglis.*

Wednesday, 17th. *Forgetting those things which are behind, ... press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. iii. 13, 14.*

Yes, let them pass, the ills of yesterday,—
The deed unlovely, and the speech unjust,
The whispered hint,—betrayal of our trust,
That struck faith's chalice from our lips away,
And trailed her graceful garments in the dust;
Our own default,—the good we might have done,
The battles lost that patience might have won,
The "word in season" that we did not say!
Let them all pass, those things that grieved us sore.
Behind His back God casts the sins of men,
Repented of, remembering them no more.
And shall not we who have been born again,
And by His wondrous grace to Him brought nigh,
Hold fast the good, and let the evil die?

—*M. A. Maitland.*

Thursday, 18th. *As thy days, so shall thy strength be. Deut. xxxiii. 25.*

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, God sends first one, then another, then removes both and lays on a third, heavier, perhaps, than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and, altogether, they have a lesson

which is beyond the power of any to teach alone.—*H. E. Manning.*

Friday, 19th. *Base things of the world, and things which are despised, hath God chosen. 1 Cor. i. 28.*

In some of the great halls of Europe may be seen pictures, not painted with the brush, but mosaics, which are made up of small pieces of stone, glass, or other material. The artist takes these little pieces and, polishing and arranging them, he forms them into the grand and beautiful picture. Each individual part of the picture may be a little worthless piece of glass or marble or shell; but, with each in its place, the whole constitutes the masterpiece of art. So I think it will be with humanity in the hands of the great Artist. God is picking up the little worthless pieces of stone and brass that might be trodden underfoot unnoticed, and is making of them His great masterpiece.—*Bishop Simpson.*

Saturday, 20th. *Love is the fulfilling of the law. Rom. xiii. 10.*

And if you would win the world, melt it, do not hammer it. If you would grow in power, holiness, blessedness, remember this, "Love is the fulfilling of the law."—*Alexander Maclaren.*

Sunday, 21st. *The grass withereth, the flower fadeth: but the word of our God shall stand for ever. Isa. xl. 8.*

Over against the perplexing "changes and chances of this mortal life" Christ sets the revelation of the Father. His love is persistent in its search after the lost and erring child. His mercy forgives the wrongdoing of the penitent, at unspeakable cost to Himself. His controlling will orders all things for good to them that trust Him. His faithfulness harmonizes all the harsh and discordant notes of their experience into a love song. His power is always adequate and always available for the protection of the weak in faith. His covenant is for life, and goes far out also beyond death and judgment. This is "the word of the Lord" which "endureth for ever." With certainty we may test it for ourselves in this dark and cloudy day of anxious care. —*J. Stuart Holden.*

Monday, 22nd. *Search me, O God, and know my heart: try me, and know my thoughts. Ps. cxxxix. 23.*

Let us be honest with God. Let David's prayer be ours: "Search me, O God,"—not my neighbors, not other people, but "Search *me*"!—*D. L. Moody.*

Tuesday, 23rd. *The* LORD *will give grace. Ps. lxxxiv. 11.*

Bounteous is Jehovah in His nature; to give is His delight. His gifts are beyond measure precious, and are as freely given as the light of the sun. He gives grace to His elect because He wills it, to His redeemed because of His covenant, to the called because of His promise, to believers because they seek it, to sinners because they need it. He gives grace abundantly, seasonably, constantly, readily, sovereignly; doubly enhancing the value of the boon by the manner of its bestowal. How blessed it is, as the years roll around, to enjoy such an unfading promise as this, "The LORD will give grace"!—*C. H. Spurgeon.*

Wednesday, 24th. *And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. Luke ii. 8-10.*

Like small curled feathers, white and soft,
The little clouds went by,
Across the moon, and past the stars,
And down the western sky:
In upland pastures, where the grass
With frosted dew was white,
Like snowy clouds the young sheep lay
The first, best Christmas night.

The shepherds slept; and, glimmering faint,
With twist of thin, blue smoke,
Only their fire's crackling flame
The tender silence broke—
Save when a young lamb raised his head,
Or, when the night wind blew,
A nesting bird would softly stir
Where dusky olives grew.

With finger on her solemn lip,
Night hushed the shadowy earth,
And only stars and angels saw
The little Saviour's birth;
Then came such flash of silver light
Across the bending skies,
The wondering shepherds woke, and hid
Their frightened, dazzled eyes!

And all their gentle sleepy flock
Looked up, then slept again,
Nor knew the light that dimmed the stars
Brought endless Peace to men—
Nor even heard the gracious words
That down the ages ring—
"The Christ is born! the Lord has come,
Good will on earth to bring!"

—*Selected.*

Thursday, 25th. *I will give him the morning star. Rev. ii. 28.*

"Jesus was born," and in His birth the whole world put off its old and helpless self to begin with new energy and new hope. He came to give every man "the morning star": new ideas, new impulses, new ambitions, a new star and a new sky. By this sign we know that the Son of man has come into the world and into our hearts: all is new, dewy, young, immortal! We cannot tire, we cannot die. In Christ we are young forever, for He has given unto us "the morning star."—*Joseph Parker.*

Friday, 26th. *The* LORD *hath been mindful of us; he will bless us. Ps. cxv. 12.*

In that joyful assurance there is both retrospect and prospect. There is the trodden pathway of Providence, and there is the star of hope! The eyes are steadied and refreshed in sacred memories, and then they gaze into the future with serene and happy confidence. And so the Ebenezer of the soul becomes both a thanksgiving and a reconsecration.—*J. H. Jowett.*

Saturday, 27th. *The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness. Prov. x. 32.*

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please and is within the reach of the humblest.—*Selected.*

Sunday, 28th. *Let the beauty of the* LORD *our God be upon us. Ps. xc. 17.*

More than mere growth is expected of a plant. Healthy juices may be in its veins, it may have vigor sufficient for its own sustenance, and yet be no ornament, but an incumbrance to the place it fills. Flower or fruit, some loveliness of tint, some grace of waving spray or comforting shades, we always look for in the growths of earth. And so of spiritual development. More than mere living, more than mere inward satisfaction, is required of us. Our best gifts, those that we count as peculiarly ours, are not for ourselves alone. They are hardly our own until they have found expression in blossom and fruitage. Our prayer must be, not only, "Let Thy life be within us!" but also, "Let the beauty of the LORD our God be upon us"!—*Lucy Larcom.*

Monday, 29th. *Look not every man on his own things, but every man also on the things of others. Phil. ii. 4.*

Out of the self that would hoard
Thy gifts and leave others in tears;
Out of life's weariness, Lord,
That grows with the growth of the years,
Lift us, O Lord!

—*Mrs. J. D. Browne.*

Tuesday, 30th. *Redeeming the time. Col. iv. 5.*

"The hours! They all march in one direction, invisible as they are coming, and irrevocable when they are gone; with an eternity behind them and an eternity before. The hours! They will never end their journey, though they will soon complete yours and mine. They are making note of human opportunities and performances, and the inscriptions that they leave will remain after those opportunities have vanished, and when those actions must be judged." I know of no description that sets them forth better than the motto of a public clock on the college wall at Oxford: *Pereunt et imputantur*—"They perish and are imputed."—*Selected.*

Wednesday, 31st. *The . . . . year of the Lord. Luke iv. 19.*

There is something very suggestive in the way the Christian world designates the years, Anno Domini, "In the year of our Lord." The birth of Jesus Christ introduced a new era. Time before that is not counted; the only years that it is worth while to record are the years since Christ came. We should strive, therefore, to make each year indeed a "year of the Lord."—*Selected.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B. A., D. D.

AT THE TRIAL AND CRUCIFIXION OF JESUS.

(Dec. 14, John xviii. 15-27; xix. 25-27.)

Dec. 8. John xviii. 15-27.
Dec. 9. Luke xxii. 31-46.
Dec. 10. Luke xxii. 54-62.
Dec. 11. John xix. 23-30.
Dec. 12. Matt. xxvii. 45-50.
Dec. 13. John vi. 60-69.
Dec. 14. Ps. xlvi. 1-11.

AT THE TRIAL. Christ was led, at dead of night, to the dwelling of Annas, the father-in-law of the high priest, who through Caiaphas practically guided the Jewish policy. This was an informal audience, held for the purpose of a private investigation, with a view to eliciting evidence to be used against the Accused. In the meanwhile the members of the Sanhedrin were being hastily convened.

When a sufficient number were convened, the session was adjourned to the palace of the high priest, where the priests and scribes were assembled (Luke xxii. 66). Peter and John followed the Master thither. John, who was known to the girl at the door as a friend of the high priest, obtained easy admittance, but Peter remained outside until his friend used his kind offices on his behalf with the portress and brought him in. The gate led into a large quadrangular court, from which the rooms opened out. In one of these the council was assembled, with Jesus before them; while the soldiers and servants remained in the quadrangle, the door from which into the council chamber remained open.

The night was cold, and Peter joined the soldiers and servants gathered round the brazier or charcoal fire which was burning in the hall, and sending out its flickering light amid the shadows lurking in the corners. He probably entered into conversation, attracting attention by his strong personality and Galilean brogue, and so events of his own rash choosing hurried him into the predicted denial. The portress, who had probably been relieved of her position, on joining the group recognized him, but he evaded her by saying that he could not understand what she said. The day was breaking and a cock crowed. Peter seems to have then crept away from the firelight to the outer porch, and there another in his hearing communicated her suspicions to the bystanders that he was one of them. In panic, Peter denied all knowledge of his Master and returned again to the fire, where, under a shower of questions and especially a challenge of a kinsman of Malchus, he turned at bay, and with oaths and curses disowned all acquaintance with Jesus. Tersely, Lange notes the gradations in his fall as evasion, denial, abjuration.

Peter never dreamed that his words would reach the Master's ear. But so it was, for the Lord turned from facing His enemies, and looked at Peter, not surely in anger, but in love, with a glance that called to memory all the old-time friendship and suggested that there was plenteous redemption welling up towards him. And when Peter thought thereon, he wept. As he was rushing forth from his tormentors and the scene of his failure, the morning broke more clearly, and for a third time the cock crew. Tradition asserts, that whenever afterwards Peter heard the crowing of a cock, he fell on his knees and wept. This is only tradition, and probably untrue, but we may be assured that the memory of that hour was indelible.

AT THE CRUCIFIXION. *John.* It was between nine and ten o'clock in the morning when Jesus reached Calvary. The sun was already hot. A ring of soldiers kept the people back from the three crosses, while others dug the holes in which to erect them. Jesus and His two companions were tied and nailed to their respective crosses, which were then lifted and placed in the ground and held there until the earth had been shoveled in and trodden firm. In agonizing sympathy John, the Mother, and other friends watched every incident in the awful scene. They could do nothing, but sympathize and pray. When the crosses were fixed, the crowd was allowed to come nearer. The priests and other religious leaders took the opportunity for reviling

and scoffing, while the little group of lovers were glad to be near enough to exchange a few words with their dearest Friend.

From his proximity to the Cross, John was able to give a detailed description of the whole terrible period that followed. There are two or three particulars on which he lays special stress. He tells us, as Luke also, that the inscription on the Cross was written in Hebrew, Greek, and Latin—the languages of religion, literature and government. But he adds that the chief priests were very much annoyed with Pilate's wording. The Roman Governor had taken them at their word that they had no king but Cæsar, and to emphasize their abject condition beneath the heel of Rome, had advertised to all the world the treatment which Rome would mete out to all pretenders to the sovereignty of Palestine. When Pilate was asked to modify the phrasing he curtly made them understand that he was tired of the gang that had forced his hand in the early morning, and refused to make any alteration. He said, "What I have written I have written." Every man who comes in contact with the Cross, writes his legend of rejection or acceptance, if not in words, yet in his attitude and deed, and that decision, Yea, or Nay, becomes irrevocable.

John also lays special emphasis on the treatment of our Lord's inner tunic of fine white wool, which was all of one piece "woven from the top throughout." It was probably the gift of His Mother, or of one of the holy women who ministered to Him. It was too valuable to be torn up, and the soldiers cast lots for it. So careless were they of the great tragedy of woe that was taking place, and in which unconsciously they were taking part. How little they realized that they were included in the love that had brought the Owner of that tunic to the Cross, or that He was weaving at that moment a robe of righteousness, in which they might have shared had they known! But they did not or could not know, and therefore they were included in the scope of the prayer with which He inaugurated His mediatorial office, and which includes all who, like them, sin unconsciously against His love: "Father, forgive them; for they know not what they do."

But the most affecting contribution that John makes to the narrative of the Crucifixion concerns the Lord's committal of His Mother to his care. He knew John with an inner appreciation of his character and devotion, and knew that whatever attention and care could have been bestowed on her by Himself would be certainly afforded by the disciple whom He loved. "Behold thy son," He said to His Mother, addressing her by the great title "Woman," the word with which an emperor was wont to address his empress. "Behold thy mother," He said to John, making a bequest which was the dearest of all legacies. And from that hour till her death, she lived in John's home, probably in Jerusalem. We find her gathered with the rest in the Upper Room waiting for Pentecost; we can imagine her revered and holy life of ministry; and how Luke and others must have gathered from her lips the stories of the early life of Jesus, which are immortalized in the Gospels. There is one further matter on which John's testimony is of very special interest and value. After escorting the Mother to his home, he seems to have returned to the Cross, and was there to the end. He heard the Lord's expiring reference to His finished work, and was thankful when the bowed head proved that His sufferings were at an end. But he lingered still until the soldier pierced His side, that there might be no doubt as to His death, and there issued from the gaping wound blood and water, *i.e.*, serum—a sign that our Lord had really died of a broken heart. It is universally recognized that when the heart is ruptured, the blood coagulates in the sac or bag where the heart is deposited; and this record of an eyewitness, who did not realize precisely what the symptoms involved, is extremely valuable. Years after in his Epistle the Apostle shows the spiritual application. (See 1 John v. 6, 8.)

Peter. It is clear from 1 Peter v. 1 that he was also an eyewitness of the last scene on the Cross. It may be that when John brought the Mother to his home he found Peter there in an agony of grief, and encouraged him to come to see the end. The broken-hearted and true lover of Christ may have hoped for one look from that Cross which would reassure him. Apparently Jesus was to die like any other, and

they did not realize that His Resurrection was so near. (See Mark xvi. 11.)

The blackness of despair that settled down on the whole group has no parallel in history. (See Luke xxiv. 21.)

Golden Text: *John iii. 16.*

AT THE EMPTY TOMB AND WITH THE RISEN LORD.

(Dec. 21, John xx. 1-10; xxi. 15-19.)

Dec. 15. John xx. 1-10.
Dec. 16. Luke ii. 1-14.
Dec. 17. John xx. 19-29.
Dec. 18. John xxi. 1-14.
Dec. 19. Matt. xxviii. 1-10.
Dec. 20. Rev. i. 10-18.
Dec. 21. Col. iii. 1-17.

The Empty Tomb. After seeing where the Lord's body had been buried with every mark of loving respect, Mary Magdalene and Mary the Mother of James and Salome hurried to their homes to prepare additional spices for the final scene on the first day of the week. The spices and perfumes were purchased on the Friday evening, prepared on Saturday evening, and at early dawn on Easter morning, ere the first sun's rays were tipping the summit of the Mount of Olives, the women were on foot hastening to Joseph's garden. As they neared the sepulcher they began to debate as to the rolling back of the heavy stone from the aperture, but as they looked towards it they saw with horror that it had been already removed. They instantly leapt to the conclusion that the tomb had been entered and rifled of its contents. Without waiting to verify her conclusions, Mary Magdalene left the others to go forward, while she rushed to John's home with her alarming news: "They have taken away my Lord, and I know not where they have laid him."

Instantly the two apostles started up and made for the garden at the top of their speed. John, younger and fleeter, outstripped his friend, but, withheld by sacred awe, he did no more on reaching the spot than look in. Peter, on the other hand, true to his impulsive ardor, disregarding all thought of ceremonial pollution, on arriving went straight into the tomb, followed presently by John. They saw the linen clothes purchased by Joseph lying neatly together, as though the body which had lain within its folds had been withdrawn without removing them. The napkin which had been about the head was lying by itself. Clearly the sepulcher had not been rifled by thieves, for they would not have taken the trouble, or risked the loss of time in unwrapping the body from its costly cerements. It was equally clear that friends had not removed the body, because reverence and love would have constrained them to keep it veiled. John was convinced that the supernatural had happened, though he was not sure what, or how, because of the reasons cited in verse 9. The evidence of order and appreciation were too eloquent to be explained away, "he saw, and believed," but Peter was still hesitating between fear and hope. So "the disciples went away again unto their own home."

When they reached the city, a further astounding announcement was at hand: the other women, after the Magdalene had left them, had gone forward to the tomb, had entered it and seen two angels, who told them that the Lord was risen, and specially mentioned Peter's name. "Go," they said, "tell his disciples and *Peter* that he goeth before you" (the express word used of a shepherd) "into Galilee." Peter was astounded. Did the Lord really want to see *him?* He could not rest till he had found the Saviour and told his contrition. It is likely that he returned to the garden, and in one of its most secluded glades, the Saviour and His broken-hearted friend met. (See Luke xxiv. 34; 1 Cor. xv. 5.) We know no more. Nor do we wish to know. We have our secrets with Christ, which He will never tell; and what we wish for ourselves we may surely claim for Peter. But what a revelation of sympathy with weakness, complete understanding and unutterable gentleness were there!

Even this was not all. This reconciliation left Peter free to share with John and the rest the blessings of Easter evening, and in the very room where Christ had washed his feet and given him that solemn warning, Peter and the rest were bidden to receive the Holy Spirit. "He breathed on them, and saith, ... Receive ye the Holy Spirit." "As my Father hath sent me, even so send I you." What a light this incident has cast on myriads! Luther wrote: "When I think of Saint Peter, my very heart leaps for joy. If I could draw a

picture of him, I would paint on every hair of his head; 'I believe in the forgiveness of sins.'" And a little boy said truly: "Mother, I do like Peter. I like him better than John. I think John always did what was right, but Peter was naughty and good, just like me."

On the Lake Shore. It was very noble of Peter, John and the others to go back to their nets. After what had happened it was a sign of profound humility to return to their oars and nets. In the morning mist as yet undispelled by the sun, bathed in an atmosphere of shimmering gold, John's quick eye discerned the Saviour. Fish, nets, and all else were forgotten when he communicated the news to his friend, and gave him the opportunity of a brief moment of personal intercourse with Jesus, before the boat touched the shore. The tired and dripping fishermen were glad enough for the forethought which had kindled a fire and prepared the morning meal.

Surely this was intended to be a parable of the hour, which will come presently to us all, if we have been faithful, though more unworthy. As we draw near the heavenly shore in the dawning light of Eternity, we shall discern a Figure bathed in light, waiting for us. No servant, though he were Gabriel, will be deputed to welcome us; but Christ Himself will be there. And preparations will have been made to refresh us after the long night's toil, and to delight our souls. He will ask us to bring our quota of souls to add to the banquet. Without them our joy will not be perfect. Afterwards we shall commune with Him, and never need to put out to sea again.

The conversation which ensued between Peter and the Saviour is most informing. Two words were employed for *love*. The Lord in His two first questions used a word (*agapas*) describing love in its highest, divinest form—absolute, heavenly, and eternal. But Peter throughout used another word (*phileo*) which describes the warmth and ardor of personal affection. There is much to be learned here. Our Lord evidently knew that Peter was capable of the highest, divinest kind of love, but Peter refused to consider this as possible for himself. Did not his past failure come back and back to him? How could he dare to love the Lord after that fashion? But he did love Him after a poor human sort.

In His third question, Christ laid aside the greater word and appropriated the weaker one. Then Peter was grieved. There might be elements of weakness and instability in his love which made it unfit to be classed with the highest and best; but he could not bear to have doubts thrown on his loyalty. In reply, he could only appeal to the intimate knowledge which Jesus had of his heart. He did not say, "I know," or "I love"; but "Thou knowest that I love thee."

Clearly the one qualification that is needed by those who would feed the flock of Christ, is personal love to Himself. The whole of the duties of the pastor, whether of seeking the lost, tending the sick, and leading to green pastures and still waters, is determined by this love. And it is interesting to notice that in his first Epistle, Peter used not the lower but the highest word for love, when he wrote, "Whom having not seen, ye love."

Peter had said, "Thou knowest all things." Our Lord did, and especially the strong and weak elements in Peter's character. He knew the strength of his self-will, his impetuous and impulsive ardor, his uprising and downsitting. Truly he had girded himself and walked whither he would.

But Jesus knew also that the long discipline of his life would indue another spirit, and when in old age the hour of his crucifixion arrived, his submission to God's will would be perfected,—he would stretch forth his hands to be bound and nailed, and would allow himself to be carried submissively to a goal which naturally he would never have chosen. But for this very reason, and on this account, our Lord said, "Follow me." In former days he had asked, "We have forsaken all . . . . ; what shall we have therefore?" Here was the answer: "Thine is to be labour, suffering, and crucifixion." But for the sequel see 1 Peter v. 4, 10.

Golden Text: *Matt. xxviii. 6.*

THE TRAINING OF PETER AND JOHN.

(Dec. 28, 1 John i. 1-9.)

Dec. 22. 1 John i. 1-9.
Dec. 23. John i. 29-42.
Dec. 24. Mark i. 14-20.

Dec. 25. Luke ii. 1-20.
Dec. 26. Mark xiv. 22-33.
Dec. 27. Matt. xvi. 13-24.
Dec. 28. John xiii. 5-16.

The Fellowship between Peter and John. It had great significance for them both, and for the early Church. It no doubt began in their boyhood. They probably shared in the same sports, attended the same synagogue, roamed the hills in search of adventure and shared together the spoils and risks of the lake. Luke expressly tells us that James and John were partners with Peter and his brother (v. 10). In company, the four brothers were attracted to the Jordan by the tidings of the great religious movement led by the Baptist. It is more than probable that they were baptized by him in the river, and, confessing the sins of the past, entered on a new life, which was the portal into the fuller measure of knowledge and experience to which Jesus introduced them.

They were in the earliest group which attached themselves to Him of Whom the Baptist spoke, and when Jesus sent out His disciples by twos, we may infer that these two went together, attracted by a natural affinity which recognized that each had some natural characteristic which would supply the lack of the other. With James, Peter and John were surnamed "the sons of thunder." They stood side by side when the daughter of Jairus was awakened from her death sleep. They awoke side by side beneath the beam of glory that streamed from the transfigured body of the Lord. Together with James and Andrew they received in a private session the apocalyptic disclosures of the close of the age.

Our Lord noticed and approved the friendship, and in view of the urgent need for it which Peter must soon experience, He set His seal on their comradeship, and intrusted them with the last sacred commission of His mortal life. With desire, He desired to partake of the Passover before He suffered, and He bade Peter and John go into the city and prepare it in the house which He designated, being sure that nothing which love or forethought could devise would be omitted by these two devoted friends, who in the act of providing would be knit together in a fellowship which would survive the bitter experiences through which they must shortly pass.

The result was what He had anticipated. It was to John that Peter turned after his bitter fall. When John brought back the Mother from the Cross, she found Peter sheltering himself within the same house. They wept together, but from what different causes! Mary Magdalene found the two men together on Easter morning. Together they ran to the sepulcher; and though John by his greater speed obtained an advantage over his friend, because of the call of a yet greater love he made it up to him, when in the early dawn he beheld the Figure of Christ through the mist and gave Peter, as we have seen, an earlier opportunity of private fellowship. They were much together afterwards. We find them entering the Beautiful Gate at the hour of prayer, the healed man leaping for joy between them. Together they were arrested by the Sanhedrin, liberated by the angel, and finally returned to their own company. Events may have separated them in after years, John to Ephesus, and Peter to Babylon, but the comparison between the account of the denial given by Peter in the Gospel of Mark and that in the fourth Gospel, which is so slight and tender in its omission of the saddest details, shows that the old love subsisted undimmed by the years. It is not good that any of us should live through the different experiences of human existence without the sustaining help and comfort of a good friend, and the Lord still provides a Jonathan for David, a John for Peter, a Timothy for Paul, a Melanchthon for Luther, a W. C. Burns for Hudson Taylor. "None of them that trust in him shall be desolate."

The Training of These Two. It evidently cost the Master much prayer, thought, and pains. He was a good Shepherd and knew His sheep in their downsittings and their uprisings. In His great high priestly prayer He expressly refers to the care which He had exercised over them. "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." Many of His most precious utterances were extracted by their questions and mistakes, and much of His teaching, especially towards the end of His life, was intended to prepare them for the immense problems which awaited them when

His presence was withdrawn. It is impossible to do more than allude to one or two of these preparatory utterances.

(1) *He gave a glimpse into the anguish of the world.* It lay heavy on His heart and was a constant incentive to the forthputting of His hand. Nothing could sustain them in the exercise of their ministry like the love which is based on pity. It was therefore arranged, so to speak, that they should see the need for His compassion, and the evidences of that compassion, in His many miracles. It is constantly recorded that He was moved with compassion, as when He put forth His hand and touched the seared flesh of the leper, or the bleared eyes of the blind.

Take one of the earliest scenes in their experience, as narrated in Mark's first chapter. Peter could not have believed that so vast an amount of misery and pain was concealed so near his home. The veil, which never intercepts the spectacle from God, was lifted for a few hours, on that Sabbath evening, whilst the stars looked on sadly from Heaven's vault.

(2) *He taught them gentleness. Peter* was strong, forceful, vehement. His voice would be loud, and his tread heavy. His hand was not gentle enough for straightening bruised reeds. A considerable amount of training had to be expended on him before he could commend, as he does in his Epistles, compassion, pitifulness, and courtesy. *John* also was disposed to call for fire from Heaven to destroy a whole village, because it refused them hospitality. It was necessary for them both to taste that the Lord was gracious, that they must distill as the dew, and fall in gentle showers as the rain. The meek and quiet spirit was priceless. (See 1 Pet. ii. 3; iii. 4, 8.) The world needs our tender sympathy as well as our strength. Lives are blighted, homes wrecked, and young hopes withered, for want of tenderness. The true Shepherd takes the lambs in His arms and carries them in His bosom, and gently leads those that are with young. "Lovest thou me?" "Feed my lambs."

(3) *Our Lord made them understand the imminence of malignant spirit forces.* Demons were detected at their malign work on the hearts and lives of men. The near presence of Divine holiness, though curtained by the unrent veil of His flesh, found them out. An inflamed eye may cause no special torture until it is exposed to the direct rays of the sun. Repeatedly, demons cried out when Christ came near; and He spoke more than once of Satan as a living force, with whom they would have to reckon. The warfare in which they were enlisted was not with flesh and blood, but with the wicked spirits that rule the darkness of the world.

(4) *He taught them the source of spiritual power.* "This kind goeth not out but by prayer" (Matt. xvii. 21). It is constantly recorded of our Lord that He went alone for prayer. Better leave the woes of men unredressed than omit seasons of recharging His spiritual force. These men never forgot that lesson. Pentecost came to them, and the rest, because "they continued with one accord in prayer and supplication."

The Sanhedrin was powerless to hurt, because the whole company lifted up their voice with one accord. Prayer opened Peter's prison cell on the eve of execution; and it was when John was "in the Spirit," that Heaven was opened to his vision. We may well end this brief enumeration by his own words. (See John xxi. 25.)

Golden Text: *Acts i. 8.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Psalm xix. 7 to 14; Matthew iv. 1 to 4.

In an argument being carried on between Dr. Pentecost and an atheist, the latter declared that the reason he did not believe the Bible was because he did not know the Author. "Do you know the author of the multiplication table?" asked Dr. Pentecost. "No." "Then I suppose, being a scientific man and a conscientious skeptic, you never use the multiplication

table." "Oh, yes," was the reply, "that proves itself to be true by its works." "Then may we not also know that the Bible is a work of absolute authority, because its works in its own sphere prove itself true?"

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A one-time notorious drunken barber was celebrating his spiritual anniversary in the Rescue Mission of a Western city where he is now the superintendent of the Mission. As he stepped to the platform filled with flowers from those who had been rescued through him, a messenger came down the aisle bearing another box of roses. The superintendent lifted them out, held them aloft and said, "The flowers were not coming my way fifteen years ago, boys." Then snatching a Bible from a table, and holding it aloft as far as his arm could reach he added in a subdued voice—"But *this* did. Boys, that's why I'm here to-day."

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When Dr. Milan was traveling in France it was his custom to read his Bible aloud. One day a man, a stranger and an infidel, remonstrated with him, and Dr. Milan's traveling companion said, "You should have first convinced the infidel that you were reading the Word of God." Then came the reply, "If you were attacked by an enemy in battle, would you first persuade him that your weapon was a sword, or would you use it on him?" The next day the infidel asked to join Dr. Milan's party. The request was granted, and when Dr. Milan returned to his church the infidel became a sincere, devout member. Let us use the Bible as sword.

* * * * *

The late Dr. Chapman told that as he was going through the Royal Gorge in the Rocky Mountains, than which it seemed to him no more magnificent and sublime scenery could be found in all the world, he noticed a woman who never once lifted her eyes from the book she was reading. After the train had come out upon the table-land he heard the woman say to a friend: "This is the thirteenth time I have crossed the mountains. The first time I could not keep the tears from rolling down my cheeks, so impressed was I; but now I know it so well that I frequently go through the whole range with scarcely a glance cast out of the window." Do not many professing Christians become quite as indifferent to the Word of God?

Luke ii. 8 to 14; Matthew ii. 9 to 11.

Florists value a flower as it keeps true to type. That is, if it may be cultivated indefinitely without returning to its own wild state of littleness and homeliness if by any chance it become neglected.

A business man who was in serious financial trouble was helped out of it by a friend, and he said, "I have at last found a man who treated me as I think Jesus Christ would have done." That friend was living true to the type. Live true to the type, is the Christmas message to us all. Carry the spirit of this type throughout the year and you may perchance extend it to earth's remotest bounds.

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Put your ear to a shell from the ocean shore and you seem to hear the far-distant sound of the roaring sea. Put your heart close to the story of the Manger Babe and the far-distant angels' song will be heard in Christmas chimes.

"The Christmas chimes are pealing high
Beneath the solemn Christmas sky,
And blowing winds their notes prolong
Like echoes from an angel's song;
'Good will and peace, peace and good will,'
Ring out the carols glad and gay,
Telling the heavenly message still,
That Christ the Child was born to-day.

"In lowly hut and palace hall
Peasant and king keep festival,
And childhood wears a fairer guise,
And tenderer shine all mothers' eyes;
The aged man forgets his years,
The mirthful heart is doubly gay,
The sad are cheated of their tears,
For Christ the Lord was born to-day."

* * * * *

The day before Christmas a tired woman, chairman of the church's Christmas tree committee, sat wrapping some belated gifts. The telephone bell rang. With an "O dear," and a weary sigh at the interruption, she took down the receiver, and this is what she heard from her laundress: "Merry Christmas to you. I haven't a present for you, but I want to come over and give you a

couple of hours' ironing." In telling of it afterwards the busy chairman said:

"Tears came to my eyes as I thanked her warmly. I had worried over that ironing, wondering where I could find time to do even the necessary pieces before Christmas Day, and this simple woman out of the richness of her heart and the poverty of her purse had made me the perfect gift that Emerson tells us of—a portion of herself. As I went back to my work, the ribbons and laces, even the silver and gold, looked cheap beside the richness of her offering; and I wondered how many gifts in all the great city would be as sincere as hers, how many would find as warm a welcome."

* * * * *

It is said that after Holman Hunt had finished his great picture, "The Light of the World," he called a fellow artist in to criticise it. The picture, as you know, represents Christ with a lantern in one hand, knocking at an ivy-mantled door. The fellow artist looked for some minutes then exclaimed: "Why, Hunt, you have made a great mistake. There is no handle on the door!" "I have made no mistake," replied Hunt; "the handle is inside."

The Christmas message and the Christmas spirit are as words in an unknown tongue to those who have not lifted the latch and let Him in. Of what use to Him are all the Christmas tokens and messages we send broadcast upon His Birthday, if His Spirit be not within us?

Psalm xc. 1 to 17.

He who comes to the New Year without higher standards of living, loses the power to make the future better than the past. The past year's failures may be due to too low standards. Beecher is quoted as saying, "If the eagle walks on the ground it will be kicked; if it flies to a tree it will be stoned; if it goes to the top of a tree it will be shot."

There is but one thing left for us: to imitate the eagle's flight and soar so high that kicks and stones and shots cannot touch us. So far as human help is concerned we must learn to go alone. "Alone," did we say? Oh, no.

"The way I was treading had come to naught,
Barren had proved the plans I'd made.
Gropingly, some new way I sought;
Baffled and sad, and half afraid.

"I called to One Whose love I prize:
'So tangled the way no path I see—
Too dark the cloud for my finite eyes
To pierce; too heavy the load for me.

"'Help me to know which way to try.'
Not more deemed I from this Friend was due.
Yet quiet and sure came His reply,
'I'll go with you.'"

* * * * *

A New Year's wish to all.

"God make your year a happy one—
"Not by shielding you from all sorrow and pain, but by strengthening you to bear it if it comes.
"Not by making your path easy, but by making you sturdy enough to tread any path.
"Not by taking hardships from you, but by taking all cowardice and fear from your heart as you meet hardship.
"Not by granting you unbroken sunshine, but by keeping your face bright even in the shadows.
"Not by making your life always pleasant, but by showing you where man and his cause need you most and by making you zealous to be there and to help.
"Not by keeping you from battle, but by bringing you off every field more than conqueror through Christ Who loves you.
"God make your year a happy one!"

* * * * *

Someone asks, "What is the secret of the builder's success?" It is the big roll of paper which he carries about with him and which he often unrolls and studies. That roll is his blue print, containing the architect's skillfully drawn plans and specifications. The finer the work the more the builder consults these plans and specifications. We shall all build something new and different this year. Our characters will change, and if we want that change to bear the stamp *Better,* we must study more carefully the plans and specifications the Great Architect has given us in the words of His only Son. Yes, our pattern for betterment is in the Master's "Blue Print." What will not a year's study of this "Blue Print" do for us?

* * * * *

After the San Francisco earthquake, a few years ago, the Japanese sent a representative to the city to investigate the cause of such a great destruction of property. This representative reported as follows:

"I find that much of the damage was due to poor mortar and faulty construction. In many of the buildings hollow tiling and firebricks were used in construction, instead of concrete. As is well known, the mortar used in Japan in brick buildings so firmly holds the bricks together that the walls are practically one stone."

Would you be one with Christ in your own best welfare, then throw out the "hollow tiling" of Pharisaical utterances and put in concrete communion with Him. Oh, the blessedness of the unshakable prayer cement, which lifts us out of self into Himself!

* * * * *

"I will make it a year of faith and prayer,
A year of high endeavor;
I will crowd it with deeds both brave and fair,
I will act the hero ever.
I will travel God's path at God's own rate;
I will welcome both gain and loss;
Nor will I rebel when heaven's gate
Looks tragically like a cross."

John xiv. 1, 8 to 10; Mark ix. 7 to 24; xi. 22.

A skeptical young man said to an old Quaker who was pressing the claims of God upon him: "Don't talk to me about God's promises. Why, I do not believe even the Bible." Then did the Quaker say, "Dost thou believe in France?" "Yes, though I have not seen it I have seen others that have; besides there is plenty of corroborative proof that such a country exists." "Then thee will not believe anything thee or others have not seen?" "No, to be sure I won't." "Did thee ever see thine own brains?" "No." "Ever see anybody that did?" "No." "Does thee believe thee has any?"

* * * * *

"There is no unbelief.
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

"Whoever says, when clouds are in the sky,
'Be patient, heart; light breaketh by and by,'
Trusts the Most High.

"Whoever sees, 'neath the winter's fields of snow,
The silent harvest of the future grow,
God's power must know.

"Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

"Whoever says, 'To-morrow,' 'The Unknown,'
'The future,' trusts the Power alone
He dares disown.

"The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

"There is no unbelief;
And day by day, and night unconsciously,
The heart lives by that faith the lips deny—
God knoweth why!"

* * * * *

A young medical student, under deep conviction during a revival, went to his pastor and said, "Can you tell me how to believe on the Lord?" The pastor replied:

"You are now standing beside me here; but suppose instead of being in safety the house is on fire, and we are encircled with flames. There is no safety for us in the house; but in the street below the firemen are ready with a life-saving apparatus, upon which is spread a large sheet. They call upon us to leap, and they will catch us. We hesitate; the flames draw nearer. Again they cry, 'Leap, men, leap!' We look at the distance between, and cry, 'The risk is great'; but the reply comes, 'There is no risk; trust yourselves to us.' We leap, and are caught. That is an illustration of belief that saves." The young man remained quiet for a minute, then grasping me by the hand, he said, "Thank God, I have taken the leap."

* * * * *

Some time ago, the captain of a steamer from Hongkong, because of the thickness of the fog, anchored his vessel outside the harbor of San Francisco. The passengers held an indignation meeting and passed resolutions which persuaded the captain to sail on, though contrary to his own better judgment. The ship struck a rock, and went down, carrying three hundred people. When life's fog envelops us, "Hiding rock and treach'rous shoal," blanching our faces with anxiety for the future and peril in the present, it is best to rely upon the man at the wheel and croon over and over: "I *will* trust and not be afraid. I *will trust* and not be afraid."

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

DECEMBER, 1919.

Monday, 1st. 1 Corinthians xii. 1-11.

How prone we are to throw emphasis on externalities! The great Apostle has to discuss a woman's veil or the observance of the Lord's Supper, questions of good breeding, or of seemly behavior, whereas the prime thing is the presence of God in the soul! These Corinthians were agitated and perturbed about questions of etiquette and orderly services and not until he had dealt with them could Paul come to grips with vital things.

The Church is not made by its ritual but by its life. There is an energy within it which amazes men. It expresses itself in character. The late William James said: "The best fruits of religious experience are the best things that history has to show. They have always been esteemed so; and to call to mind a succession of such examples as I have lately had to wander through, though it has been only in the reading of them, is to feel encouraged and uplifted and washed in better moral air."

We also err in our curiosity as to certain expressions of the Spirit's presence. We emphasize healing or tongues, and forget that the Spirit expresses Himself in a multitude of ways. The things we consider most remarkable may, after all, be least important. An ecstasy is pleasant, but strength to endure in fidelity is more significant. The touchstone and test of our Christianity is our avowal of Jesus Christ. If, with the rulers and the mob, we account Him accursed we are outside the pale. If in our souls we own Him Lord we are possessed of the Spirit of Life. Our glory lies in our loyalty to our King.

The hidden energy of the soul of which Christianity is a witness is intelligent, deliberate and purposeful. It is an operation of the Holy Spirit. He makes choice of individuals and shows discrimination in the bestowment of gifts. His object is the promotion of the glory of Christ which is achievable in character. Do not cross His purpose. Let Him accomplish the thing He desires.

O Thou great Spirit of God, Who worketh in us to will and to do according to the eternal purpose, we pray that we may be found worthy of Thy enduement. Grant that in some way we may be of use. Move and guide us, we pray; endue us with power from on high; constrain us to greater devotion; help us to discern our Lord. May each and every member of the Church of Christ receive something from Thee that his life may count in the rebuilding of the Kingdom of God! For Christ's sake. Amen.

Tuesday, 2nd. 1 Corinthians xii. 12-31.

What is true catholicism? Aubrey Moore writes of the Catholic revival: "There are men in the nineteenth century actually expressing a belief in a Divine Society, and a supernatural Presence in our midst, a brotherhood in which men become members of an organic whole by sharing in a common life, a service of men which is the natural and spontaneous outcome of the service of God." He says more than this, but thus far he is articulating Paul's idea as contained in the passage before us.

When a man becomes a Christian he merges himself in the life of Christ, he becomes a partaker of Christ's life. But in doing so he identifies himself with all other members of the same holy union. Each Christian identifies himself with Christ and all other Christians in Him. Baptism symbolizes this union. When baptism is used for any other purpose it is a reproach to the baptized. The Spirit of God lays hold on a man's thinking and awakens a consciousness within him of belonging to God and to others. At last the glory of the idea masters his intellect and fires his soul. He joins the Church and definitely aligns himself with those who live in Him. All personal and natural animosities are destroyed; he is a brother; his fellowship is with God and with all who live in and for Christ and each other. The Church is a unity, eye and hand and foot are parts, not of an institution, but an organism. The Church is an equality, each dependent on the other and all combining to give honor to each. The uncomely are not despised, but esteemed greatest. It is not an idea to be found in the world around. It is no leveling down process. The hand is not the eye, but eye and hand are each essential. Eye and hand must do their proper work and coöperate to a common end. They are not and cannot be jealous of each other. The body cannot exist without its parts, the parts are dead and offensive apart from the

whole. You may think some part of the body is less beautiful or important than another but you are wrong. When a man esteems a banker as more important than a scavenger he has got hold of a false and antichristian idea. The scavenger is as essential to society as the banker and is doing a noble work. Without him humanity would perish. In this society all divided aims and interests are eliminated. We all share in anxiety the weakness or danger of each.

Learn then the glory of the Church. Realize your importance. You count as an integral part of Christ. Whether you are hand or foot or something else be yourself and serve the whole loyally. Guard yourself from narrow views, from denominationalism and sectarianism. Be a Christian, out and out, and let the Master express Himself in and through you.

O God, Who hast endowed us with personalities and hast awakened within us a consciousness that we belong to Thee and to our brethren, we pray for grace to be true. Eradicate from our minds all pride and conceit. Help us to appreciate the service our brother renders, however menial it may appear. Teach us our interdependence. Help us ever to respond to the promptings of Thy Spirit. Let Christ be magnified in our bodies and spirits. For His Name's sake. Amen.

Wednesday, 3rd. 1 Corinthians xiii. 1-3.

Paul does not disparage the gifted man. He would have each man develop the gift that is in him, and considers it a laudable ambition to desire that which will make a man influential. Only he would guard from false emphasis and from that attitude towards society which leads one to ignore or disparage those who do menial or subordinate things. He therefore throws emphasis on what has been aptly called "The Greatest Thing in the World."

Genius apart from what Paul calls love, or, if you like, brotherhood, is nothing. Indeed, genius divorced from brotherhood is a menace. There were certain outstanding endowments much coveted in the Church, the eloquence of the great preacher or the ecstatic utterance of the enraptured saint. But articulated speech, or fervent ejaculation, is as unintelligible as noisy clangor, unless there is a spirit behind which constrains me to use my eloquence for my brother's pleasure and profit.

Again, I might covet the perspicuity of the seer, the profundity of the philosopher, or that strange power of the man of faith that levels mountains and eliminates ravines, but if such rare ability were mine and I fell short in no gift, but were pure, eminent in each and all of these qualities, the possession of gifts would be no test of character. The motive that controls and inspires the great man is the only criterion of value. Does love for God and his neighbor impel him? Then he is great indeed.

Further, philanthropy or the martyr spirit is admirable only when the motive which constrains a man to their expression is love. There is nothing more nauseating than a donation that is an advertisement, or a martyrdom that is a conceit. To give an alms in a detached way is an insult to the recipient. A social spirit that is fashionable is ignoble. I must respect and honor the man whom I serve, the cause for which I die. I must be a brother, or my conduct adds to my shame and not my glory.

A service that is selfish is without merit, unintelligent, giving no distinction to character, has no value for myself. I must take to my heart my brother if I would walk in the way of Christ.

Our God and Father, we pray that Thou wouldst correct our judgments and purify our motives, helping us to use our powers to Thy glory and for the blessing of our fellows. We thank Thee for all men do for us and especially for those who render menial service, those without whom we should all suffer. Hear us as we pray also for all who render us public service. Grant that the day may soon dawn when human suffering shall be eliminated and all men dwell in health, security and peace. For Christ's sake. Amen.

Thursday, 4th. 1 Corinthians xiii. 4-7.

Paul has delineated a character without love, and now outlines a character with love as its master passion. Such a character will express itself first in a self-mastery which keeps it steadfast in its purpose of helping men even if unappreciated, and constrains it to active expressions of generosity. Such a man will grapple with those prejudices and tempers which man can overcome if he will,—envy, pride and vanity. To desire qualities which constitute leadership is very different from petty self-seeking which is indignant at the lack of recognition and praise.

A second mark of the true brother is a just appraisal of his neighbor's worth. Robertson said, "A nation may exist without an astronomer or philosopher, but the day laborer is essential to the existence of men." It is a great thing to get life into a true perspective, giving honor to all. A vase is more elegant and of finer texture than a dish, but a vase is of little use to a cook. He is a man who does what will benefit other people, moulds his personal habits with the interests of other people in view. He avoids contention and watches himself in those moments when his opinions clash with those of others, lest he become so heated as to forget his brotherliness, and, taking umbrage, sever friendship. He does not allow his suspicions to master his judg-

ments, and eliminates malice from his resentments.

A third mark of the true brother is fidelity to truth in public matters. It is so easy for a man to be swayed by party politics or to feed on national prejudices. How many there are who say with Decatur, "My country, may she always be in the right, but my country, right or wrong!" Paul repudiates Decatur. A good man is ashamed of evil and unjust things, and has no pleasure in their triumph. His heart thrills at the triumph of the right anywhere and everywhere.

A fourth mark of the true man is that whilst he champions another in the hour when he suffers indignity, he patiently bears with affronts against himself and is not defeated by them. Paul is not admiring a man who is easily imposed upon, but a man who tries to put the best construction on motives of his critics and makes allowances for their prejudices. He retains faith in human nature, and hopes that good will triumph, and so stands by, serving, praying, helping the individual and the Cause. O that such a character were common in the Church to-day!

Our Saviour, Who didst bear with men and endure their contradictions, Who didst refrain from reviling, and love and save to the uttermost, help us to be like Thee. Teach us how to follow in Thy steps. When we stumble, hold us by Thy Hand. Grant us grace to be conformed to Thee, our Living Head in all things. Amen.

Friday, 5th. 1 Corinthians xiii. 8-13.

How may I contribute most to the common weal? By telling what I see concerning the significance of events? By uttering what I believe to be fundamental principles and laws of life? The office of the seer is of great importance, and the teacher is indispensable to enlightened living. But after all, who knows precisely what is truth? And who is able to see everything? Time makes the wisdom of the wise to seem foolishness. We guess at truth. Scientific textbooks need constant revision and philosophers are never agreed. At the best we see but reflections of truth, nature is but a semblance. We start out with conceptions, theories, principles like children at school, but ultimately, experience becomes our teacher and we no longer turn to textbooks in order to learn how to act.

Indeed, we all know that ultimately our theories and prophesyings and ecstasies will all be passed and we shall stand face to face with God and life. The Great Reality will appear and we shall know as we have been known by God.

Meanwhile, what have we to contribute to life? Because of the limitations of the human mind and the fragmentary nature of human knowledge, are we to fold our hands? No, there is something left. We have still faith which believes in the inherent capacity of our brothers for goodness; we have hope which clings to the fulfillment of the eternal purpose of God, and that one day by the energy of grace Christ shall be formed in men. We have love which burns with holy passion for our brother's happiness and peace. Great qualities these, greater than knowledge, greater than the power to speak with tongues, greater than insight into truth; for they relate us actively to our brethren; but of these three the mightiest, most potent, is love. Take to thy heart, thy brother, and thou shalt be known as Christ's man.

O God, Who art Love, we know that he who dwells in love dwells in Thee. We pray that Thou wouldst help us to love one another with a pure heart and fervently. Thou didst commend Thy love toward us in that while we were yet sinners, Christ died for us. Our Saviour loved us when we were unthankful and evil; help us to love the unlovely, to see our brother as a potential saint, and to serve him, watching over him until at last he yields himself to Thee. For Christ's sake. Amen.

Saturday, 6th. 1 Corinthians xiv. 1-24.

Recognizing that motive is greater than endowment, it is yet laudable to desire those qualities which will make one a leader among the people of God. As we have seen, there were three gifts especially coveted by early Christians: healing, speaking with tongues, prophecy. The Apostle had the gift of healing, but it did not always prove effective. It enabled Paul to rescue a man from the jaws of death, yet it did not avail for Epaphroditus, and Timothy was a delicate man.

As to the gift of tongues, it was an endowment we do not fully understand. At Pentecost the Church was given power to address men from various nations in words that they could understand. But the gift referred to here was apparently not of that character. It was, rather, a series of ejaculations due to high spiritual ecstasy. Men and women became so wrapped up in communion with God that they knew not whether they were in the body or out of the body, and at such times they made sounds expressive of the joy and awe that surged through their being. But we all know that it is possible to simulate an experience and many who knew nothing of the rapture, tried to imitate the sounds. It became necessary to restrain and regulate men and women of such an emotional nature. And this Paul did. He insisted that we must not be unreal, nor must we be self-assertive. We must seek to bring glory to God and to help our brother to know God. Therefore, if we must speak, let it be intel-

ligibly. Then it may be that if we are sincere and reverent in our approach to God we too shall behold the Ineffable, and to us the holy joy may come. Such an experience will be rare, its effect must be greater devotion to our Master's service.

The gift of prophecy is one to be coveted. It is power to make known the mind of Christ, to speak to others of the purpose of God. The tongue is like a musical instrument, which, if struck at random, sends forth a number of discordant and unintelligible sounds, but if touched by the fingers of a trained musician in whose mind and heart sweet melodies dwell, becomes beautiful, appealing, intelligible. It is a great thing to be a voice in and through which God speaks comfortable words. This is what Paul was to men. Either by prayer or by address he had something to say which was as a savour of life, something edifying, something that brought liberty and joy to human hearts. This then is the object we should have in mind,—edification.

Our God, we pray for spiritual equipment so that we may do Thy works and convey Thy messages to men. We pray for the spirit of love whereby we may ever yield ourselves to Thee and to our fellows, seeking only those things which shall help them to freedom and to life. In Christ's Name. Amen.

Sunday, 7th. 1 Corinthians xiv. 25-40.

It is not easy to acquire ability for leadership. We need to remember what Emerson was so insistent upon, that nothing for nothing is a law of life. Knowledge, power of public utterance, wealth, ability to cure disease, do not come to the lazy man. We have to pursue those qualities that belong to power. As Christians we must remember that there is one key to fame. If our motive is self-assertion, if we want distinction because of its gratification to our pride, we shall fail. We can only win a place in God's work when our master passion is not self, but love for others. Self-assertion is fatal, obnoxious to God and the Church. Service demonstrates our kinship with God, our likeness to Christ.

In the church at Corinth public worship seems to have been a spontaneous thing. One man would announce a hymn, another would try to elucidate some truth which he believed important. A third would recount some wonderful experience which had come to him, someone else would ejaculate as a man who is in heavenly places, while a fifth would strive to give some significance to the ejaculations which were being made. The Apostle would have them regulate and control their services so that they might tend to edification. Let someone have the office of interpreting the ecstasies which some may feel, and let all remember the object of the gathering and the presence of strangers so that all may redound to the glory of God.

There are two important things for us to learn. First, our public services should make room for the free expression of the presence of God in the souls of believers. Most modern churches would be shocked if they were to hear the ejaculations, the hallelujahs of a Salvation Army knee drill at the Sunday morning service. Second, the minister of to-day needs to know how to edify, how to interpret experiences, how to vitalize his message. He is the Church's mouthpiece, interpreter, and his words must be living, warm, enlightening, saving. We have heeded the Apostle's word, "Let all things be done decently and in order," we have almost strangled the emotional life of the Church. We have responded to the word, "Let all things be done unto edifying," by taking all exercises out of the hands of the people. Our notion of edification has become a discussion of abstract and remote themes and obsolete terms; we do not touch men to the quick.

The restrictions which Paul would put on women arose out of conditions prevailing in Corinth. Elsewhere women occupied positions of influence. The daughters of Philip were potent forces in the first decade of the Church and there have been many wonderful women since. The Acts of the Apostles shows how impossible it is to prescribe rules for the working of the Spirit. Paul was a Jew, and the rules he presents were those prevalent among the Jews. If his words were taken literally, a woman would not be able to consult her pastor and might find her husband quite unqualified to teach her! Woman has come to her own in the Church and is exercising a gracious ministry.

We humbly thank Thee, O Almighty God, for the many blessings Thou hast given to our country: and add this, O Lord, to Thy other mercies, that we may be able to use them in Thy service. O take from us all contempt of Thy Word and commandments. Break down all the barriers of selfishness and ignorance which keep men from Thee. Convince the impenitent of the misery of sin, and comfort the broken-hearted with the assurance of Thy love. Teach us all to be evangelists, not in mind only, but in everything we do. This we ask for Jesus Christ's sake. Amen.

Monday, 8th. 1 Corinthians xv. 1-11.

Men have always been curious to know what lies beyond death. Somehow they could not believe that death was real and absolute. But what might lie beyond they knew not. They imagined that man's soul was indestructible and that the disembodied spirit still persisted. Ultimately the idea emerged that man could not be emasculated and still persist. When Jesus came into the

world there were some who believed that one day God would reunite body and spirit and that men would again stand upon the earth.

Jesus came into such a world, and died a shameful and public death, being crucified between two thieves in sight of a great mob. His body was placed in a tomb. The tomb was sealed by a Roman governor and guarded by Roman soldiers. After three days the seal was supernaturally broken, and the stone that stood at the entrance of the tomb was rolled back by invisible hands, and Jesus came forth, His body reanimated, bearing the marks of nails and thorns, yet transformed so that it was visible or invisible according to His purpose, capable of being touched, yet able to move through closed doors. There were many witnesses to these facts. The testimony of the empty tomb could not be denied.

The fact itself had extraordinary effects, chiefly in the realm of character. The reason for the Resurrection was declared to be the holiness of Jesus. The act vindicated Him and declared Him to be both Lord and Christ. Men obeyed Him, forsook sin because of Him, learned through Him a new view of life both present and future, discovered a gospel in Him.

The apostles, of whom Paul became one, went everywhere reiterating the facts and emphasizing the consequences. These were twofold. First, such an One could not have been slain except by the consent of His own will. If He gave Himself He did so for love's sake and that men might be forgiven their sins and delivered from guilt. Second, He rose to give us a new and Divine life, participation in which gave us the guarantee that a similar experience should be ours after we had died. In some way our present nature was the norm or seed of a new or completer nature to be enjoyed in God's own time and way. The guarantee of such a life is loyalty, holding fast the truth. This is a truth of the first magnitude. You cannot relegate it in your thinking, it must dominate your life. The facts were not and could not be illusory. There were too many witnesses, the testimony was immediately after the event, experiences of a definite moral order immediately emerged, persecutions had to be faced which could not have been borne save in defense of a fact. Paul would never have accepted the testimony had it not been well founded and incontrovertible. Jesus rose, therefore we have a Gospel of pardon and of eternal life. Let us ever recognize the historic fact upon which Christian doctrine is based. You can no more produce Christian experience without a risen Christ than you can grow grapes without a vine.

O God, we thank Thee for the Gospel. We thank Thee that Thou didst bring again from the dead our Lord Jesus Christ. We thank Thee that through His Resurrection we have forgiveness and life. We thank Thee that through Him we cannot be holden of death, but that though we die we shall live again. Help us to participate in the Spirit of Christ, the Spirit of Holiness. Help us to bring others into the blessedness of this experience. For Christ's sake. Amen.

Tuesday, 9th. 1 Corinthians xv. 12-19.

Paul would have the Corinthians recognize the insidious nature of doubt. They imagined that they could retain belief in the Resurrection of Christ without believing in the doctrine of the resurrection of those who died in faith. Or they imagined that they could retain faith in God as a forgiving God even if Jesus Christ were left in the tomb. Or they thought that the consolations and virtues of Christianity could be known even if they did not believe in a personal immortality. Paul would not admit this. He says that resurrection is not peculiar to Christ. It is something which Christ initiated. It is a part of the Divine purpose for the race. The Resurrection of Christ opened the way for all who are men of faith. Early Christianity based itself on the doctrine of the Resurrection. If that were not true the Gospel was not true, and Christ died as a martyr for a vain cause.

Paul is most insistent on the fact that the trustworthiness of the apostolic testimony is involved. It will not do to say the witnesses labored under hallucinations, that they did not really see the risen Christ. The issue is much more serious. If it were not a fact, they were plain liars—saying that God had done something which He had not done.

If the Resurrection were not a fact, faith in the forgiveness of sins, which is the burden of Christianity, is frustrated. But we know from experience the joy of forgiveness; then the doctrine on which it is based is true. If there were no Resurrection, not only should we find it impossible to believe in forgiveness, but the blessed dead would be mocked, for they believed that one day full, free, perfect life would be theirs, and behold, they are ruined! What mockery to bury the dead in the comfort of Christ when really He has deceived them!

If the Resurrection is not a fact we must face the issue. If we have only one life and can hope for nothing better than to leave a pleasant memory and perhaps do something for future generations, we must see that God is involved. For we believe in immortality and God has made no reality to correspond to our faith. Christ lived in the light of it, endured the Cross and despised the shame because of it, and God had made nothing to correspond to the Master's faith. Pitiful is the life of him who espouses virtue and offers his life in its de-

fense, only to find that there is nothing to guarantee its preservation or its fruit. Make no mistake about it, belief in the Resurrection is fundamental to Christianity. The powers of a world to come are essential to a well-governed life and a well-governed world.

O God we thank Thee that Thou hast brought again from the dead our Lord Jesus Christ. We thank Thee that Thou wilt bring us again from the dead. We pray that we may have grace to commit our lives to Thee and to be controlled by the power of Christ's Resurrection. Help us to learn how to be conformed to the Death of Christ, death to sin, death for love's sake, that so we may attain to His Resurrection. We ask it in His Name. Amen.

Wednesday, 10th. 1 Corinthians xv. 20-28.

Having dealt with the Resurrection of Christ as a fact to which unquestionable witness has been borne, and supported by the experience which has come to those who believed the testimony; having shown that the question of the future life is one that primarily concerns God, He having implanted in men and especially in Christ that faith in immortality, in His love and truth and holiness and justice, which made it worth while to die in loyalty to Him, even on the Cross; necessarily demanding a future to correspond to man's belief, or else showing that God is not omnipotent, the Apostle proceeds to unfold what he believes to be the law of the Resurrection.

Paul believes in human solidarity. He is not only a believer in heredity in the limited sense of the transmission from parent to child of certain tendencies and aptitudes, but also in what Benjamin Kidd says is more significant and influential, social heredity. He holds that human nature is vitally related and men are what men have made them. He therefore believed that if we are to be different it must be through Someone appearing among us, born of a woman, born under the law, Who yet had within Himself holiness and eternal life. This happened in Jesus Christ our Lord. By faith in Him, by contact with the society of the redeemed, a new life becomes ours, and a new destiny. When Jesus rose again He was like the first sheaf of wheat in the Jewish harvest which was gleaned with rejoicing, and taken into the sanctuary as an offering and token of the myriad sheaves that God had promised for man's sustenance, and in the strength of which man would serve Him. Jesus was the first of a mighty brotherhood of those to whom God gave eternal life.

Note the point. Having the common nature of Adam, we die like Adam; having the common nature of Christ, we live like Christ. We live under the laws of common human nature until we attach ourselves to Christ and to the society of the immortals. The full experience of the Christ life will be ours at His second coming, for we must recognize that He must establish the new order and this is a slow and difficult process because of the coldness and reluctance of believers to save themselves from the old order and live in the new. One day, however, the old order will be superseded, and "the kingdoms of this world . . . . become the kingdoms of our Lord, and of his Christ." The time is uncertain but Christ's ultimate triumph is sure. Everything will one day have been subjected to Him, and He will hand over the Kingdom to the Father.

As to the meaning of ver. 28, there are many different interpretations, and none are satisfactory. I will quote the one that appeals to me. It is found in the Cambridge Bible for schools: "Perhaps the true explanation may be suggested by the passage in Phil. ii., as translated by some, 'He snatched not greedily at his equality with God.' Though He was God, yet He was always a Son. And the object of His mediatorial work was not, as that of the unregenerated man would have been, to obtain this kingdom for Himself but for His Father. (See Matt. xxvi. 39; John v. 30; vi. 38; vii. 18; viii. 50, 54; Eph. i. 10.) So that the disorder and confusion of the universe shall henceforth cease, and one vast system of order, peace and love shall reign from the Father and Source of all things, down to the meanest creature to whom He has given to have eternal life. And this was the object of His Resurrection from the dead. In fact, what is meant is this: that whereas now our limited faculties only permit us to discern God through His revelation of Himself as Man, there will come a time when this revelation shall retire into the background, and men shall see God as He is."

O God, we pray for the coming of the day when all enemies shall be trodden under foot by our Saviour and Lord. We thank Thee for all that He has already accomplished, for the enemies already destroyed. Already a new day has dawned; but we long for the hour when death itself shall have been destroyed and our Lord may come into the full possession of His Kingdom. Hasten the day of His triumph, we beseech Thee. Amen.

Thursday, 11th. 1 Corinthians xv. 29-34.

We shall never know just what Paul meant by baptism for the dead. Grotesque interpretations have arisen century by century. The one most likely to be true because it agrees with Pauline theology and fits in best with the context is that of Tertullian. His idea is somewhat as follows. Baptism is of the body. It separates you from your dead past and consecrates you

to a new life, a new order, making you live as heirs of immortality. But if your bodies are virtually dead, if you are decaying day by day and in a few months or years will be altogether destroyed, why perform a sacramental act symbolizing something altogether different?

Paul and his fellow apostles endured endless hardship and suffering. Why? They denied themselves bodily pleasure, took on themselves grievous hurt. Why? Paul himself lived day by day as one whose body was given over to death for a great cause and sustained by an indestructible hope. That which baptism symbolized he repeated in actual experience day by day. He was dead to the pleasures of the world. Why? At Ephesus he had faced the fury of a mob that had a blood-lust. Why should he take such hazards if it did not matter?

Here is the battle ground between the sensualist and the saint. The sensualist says it does not matter, death will get you sooner or later. Good as well as bad men die of disease. Why not enjoy your bodies while you can? You know nothing about the future. If anything lives, it is the soul. Differentiate between your body and your soul. Entertain high thoughts, but meanwhile eat, drink and have a merry time. As Robertson says: "Go, then, to the sensualist. Tell him that the pleasure of doing right is a sublimer existence than that of self-indulgence. He will answer you, 'The victory is uncertain, present enjoyment is sure.'" Do you think you can arrest that with some fine sentiment about nobler and baser being? Why, you have made him out to be base yourself. He dies, you tell him, like a dog. Why should he live like an angel? The instincts of the animal will be more than a match for all the transcendental reasoning of the philosopher. The saint lives differently because he reverences his body. It is the dwelling place of God, it is a shrine. Moreover it is the norm, the seed of a spiritual body in and through which he will express himself and enjoy the world forever. It is imperative that it should be a healthy, complete, beautiful dwelling place for the soul. Christian ethics center in the doctrine of the Resurrection.

O God, we thank Thee for our bodies. Wonderful indeed are these tabernacles of the Spirit. We thank Thee for our senses, for our reason and memory. We pray that Thou wilt help us to present our bodies to Thee as living sacrifices. May we use our powers for Thy glory! Whether we eat or drink or whatever we do, may we do all to the glory of God! For Christ's sake. Amen.

Friday, 12th. 1 Corinthians xv. 35-41.

There are many people who appear to find it easier to believe in a spiritual existence beyond the grave than in the resurrection of the body. Paul met the difficulty at Corinth and attempted to answer it.

1. He could not conceive of personal life that had no medium of expression. To him a body was essential to personal existence. Bodies varied in form and mode of expression. The universe of stars and planets and satellites, inanimate as we call it, formed out of similar elements as it undoubtedly is, assumes differences of size and character, but each expresses a glory of its own. So in vegetation there is a birth and a dying and a rebirth. In the world, fauna and flora are manifold; each family and class expresses itself, dies, but not before seed has been formed and become the medium of a new harvest.

2. Does this mean that our immortality is through parenthood? No, says Paul. You yourself take seed and sow it in the earth and it dies, and out of it new life of similar elements, similar expression, emerges. Now what happens with us? We enter into union with Christ. We become partakers of immortal life. We consecrate our bodies to its expression. Our bodies in the process become "delivered from the bondage of corruption"; we wait for "the redemption of our body"; we become "conformed to the image of his Son, that he might be the firstborn among many brethren," so "though our outward man"—our physical bodies—"perish, yet the inward man is renewed day by day." The body which goes into the grave is not the body that shall rise. It is the norm out of which a new body shall emerge, made and fashioned and endowed with new powers and new glory by God our Creator and Father. The old life reappears in new and higher form. Personality will have endless forms of expression hereafter. Only it will be complete men and women who will stand before the Throne and enter upon the new order.

Our Father, grant that the loftiness of our destiny may so control our daily lives that we shall forsake everything that is mean and selfish and live as the children of God, the inheritors of eternal life. May we live by faith in the Son of God Who loved us and gave Himself for us! Amen.

Saturday, 13th. 1 Corinthians xv. 42-44.

The heavenly life will be more glorious than anything our eyes have beheld or our imaginations conceived. Yet all the inhabitants of the Heavenly Kingdom will not possess the same degree of glory. We shall all stand complete in the presence of the King. That is the cardinal fact and Paul proceeds to emphasize the manner of its accomplishment.

There is no escape from the humiliation of dying. We know the change and decay which beset our lives, the corruption which

is inevitable, the shame and dishonor that attach to the dissolution of our bodies. How powerless we are! Moreover, bodies so limited, so changeable, cannot be fitted to the full and permanent expression of life in its glory and abundance. Yet it is a beautiful thing, and when the instrument of the soul, accomplishes so much. Most of all, it is the seed out of which God fashions a stately and eternal mansion for personality.

God's methods are not violent, but natural and progressive. The body that is, the life that is, is the norm of the body, the life that is to be. The body that God shall give, will be incorruptible, honorable, charged with utility, spiritual. There will be no flaw in it. There will be suffused over it a dazzling splendor like that of the Master on the Mount of Transfiguration. We shall be transfigured into His image from glory to glory. It will be free from mortal weakness and possessed of new faculties. The body that now is cannot fully express the requirements of the heavenly life, but the new body will be adapted to the eternal life. Let us realize then that Paul does not believe in our future bodies being identical with those we now possess, any more than a man's body is identical with that of a baby. God will accomplish this for us in the day and manner that He has appointed.

O God, how wondrous is the life to which we are destined; a life of knowledge, service, friendship, peace! A life where all language is a song and all effort an achievement. A life in which sorrow and sighing, poverty, sickness and death are no more. A life without tears. And this life Thou dost reserve in heaven for us who believe in Thy Son and commit ourselves unto Him. Help us to give ourselves fully to our Lord and to live as those who journey to a habitation of God in heaven. For our Saviour's sake. Amen.

Sunday, 14th. 1 Corinthians xv. 45-49.

Does the believer possess a spiritual nature which is nonexistent in the unbeliever? When we speak of the regenerated, are we speaking of a higher order of humanity? If so, is the new possession one which is passed on from Christian parents to their children? There is a difference in meaning between the Greek words for "living soul" and "spirit." And in Hebrew the word for spirit is different from that used in Gen. ii. 7 for soul. Man before Christ and apart from Christ was a rational being and possessed of a moral nature. He was social, inventive, artistic, courageous, domestic. He had the grandeur of a Socrates or Plato. He aspired after better things. Had he a spiritual nature even if in a rudimentary form? It is probably unwise to press such questions too far. "In every nation he that feareth him, and worketh righteousness, is accepted with him." And the Old Testament is a witness to sainthood.

Yet Christ did re-create humanity. In Him man made a fresh start. There is a new creation, a birth from above, what Drummond called a "bio-genesis." Christ is a life-giving Spirit, the Truth that centers in and emanates from His person quickens the spiritual nature of man. But the work which Christ accomplishes is not violent or artificial. It comes to man as he is. There is essential truth in the idea of progressive creative evolution. Here we are with wondrous bodies, with various senses, with reason and imagination, with conscience. These powers have to be challenged, to be trained and developed, and as we respond to the laws of life we discover latent abilities and create for ourselves a new world. It is thus that we learn about God and morality, and so are made ready to receive the message of Christ and by surrender to it begin the new life. Thus it was that Jesus came. He took our nature in its completeness and in and through it expressed the new life which He has power to communicate to others.

There are many questions which men fain would ask, but it is best for us to concentrate on one thing: that if we would know the blessedness of the heavenly life we must become heavenly minded now. Paul is not talking at random or about men who are non-Christian. His words are addressed to Christian people. The comforts of his message are for them, his arguments are designed to appeal to them.

Our Father, we pray that we may know the quickening energy of Thy Spirit through which our nature shall become alive unto Thee. We pray that now there may come to us a sense of our oneness with our Lord, and that thus we may rejoice in that we are heirs of eternal life. Help us to grow in the image of our Master and daily become more devoted to Him. Amen.

Monday, 15th. 1 Corinthians xv. 50-53.

Does Paul mean that in the new life the image of the earthy will be supplemented by certain features and qualities which are heavenly? No, but rather that there will be something quite new. The spiritual will not be composed of the same elements as the earthy. The principle of life is continuous, the relationships of life will be changed. The material elements of our body are to be dissolved. Corruption is inevitable and complete. The vital principle which at present resides in our bodies will on their dissolution acquire new elements adequate to the expression of spiritual and eternal life. If we were again to have bodies of flesh and blood such as we now possess we should again be liable to decay.

It is obvious that Paul is speaking of that which is beyond the process of ordinary human reasoning when he describes the change that must come on the great day of the Lord to those who are alive as well as to the blessed dead. In the dramatic moment when the trumpet sounds, the transformation will take place. Paul thought that the hour would strike during his lifetime or at any rate in his generation. True, of the precise hour no man knoweth, nor any angel, nor even the Son but the Father; yet the Master also said this generation shall not pass till all these things shall be done, and warned His followers to watch, lest coming suddenly He should find them sleeping. Just what was meant was not positive but the apostles were hourly expecting the day.

What is the nature of the change? Is the body destroyed? Paul means that whether the body has been decomposed or is merely changed, at the sound of the trumpet there will be such a transformation of it that the corruptible elements will be eliminated, the mortal part eradicated, and the whole permeated and suffused with the powers which Christ's resurrection body possessed and which were immortal. The life to be is one of personal identity but not of mortality.

O God, we do not understand the mystery of Thy working but we rejoice in Thy omnipotence and in Thy love. Thou canst make all things new; Thou art able to change our vile bodies into the image of Christ's glorified body; Thou art able to invest us with a habitation from heaven adapted to the heavenly life. For this we praise Thee. We ask for patience to continue in the heavenly way until at last the great and wonderful hour shall come when we enter into Thy joy. For Christ's sake. Amen.

Tuesday, 16th. 1 Corinthians xv. 54-58.

What will the Resurrection do for us? It will destroy death. In a moment, a wondrous moment, this dread experience will be eliminated from the lot of the children of God. The terrors of the grave will be as a forgotten nightmare; its darkness, its solitude, its weakness will all have vanished. Best of all, that dreadful power which resides in sin, the power to torment, to terrorize, to afflict, will end. There is a penalty lying at the heart of every sin. That penalty tracks us; from it we cannot escape however far we flee. It torments us always, it reaches us at death.

But Christ saves us from sin here and now. In Him we know the joy of sins forgiven, of guilt removed, of reconciliation with God, of new motives and desires, of a love that casts out fear. And though the result of sin works itself out in our bodies so that there is no escape, yet even there His grace turns pain into discipline and humiliation into triumph. Though we see the mortal part of our bodies weakening and decaying we know that ere long we shall emerge victorious as those to whom has been given eternal life. O the joy of a faith that looks through death!

If this is our faith we must give it practical expression. If the reward is certain and the glory sure, we should aim at enriching our immortal life. The world is absorbed in enriching a life that is doomed to corrupt and die. When it faces the crisis of its existence it will be a pauper. We who believe in the life beyond should work steadily, consistently, courageously, laying up for ourselves treasure in heaven.

Our Father, we thank Thee for the crown of life which is reserved for all who overcome. We thank Thee for the victory of faith. We thank Thee for the day when death shall be destroyed and the terrors of the grave forgotten. We pray for grace to overcome sin, for strength to be faithful. Help us ever to do those things becoming to the heirs of eternal life. For Christ's sake. Amen.

Wednesday, 17th. 1 Corinthians xvi. 1-9.

Does the contemplation of heaven make a man impractical and remote from life? It did not make Jesus impractical, neither did it make Paul oblivious of the sorrow and need of men. So he exhorts those who would always abound in the work of the Lord to consider the poor. A Christian can never ask Emerson's question, "The poor? Are they my poor?" A Christianity devoid of brotherly compassion, which does not tremble with compassion because of the multitude, which does not clothe the naked and feed the hungry, is spurious.

The problem of poverty is not simple. The conditions of modern industrialism create a situation unknown in Paul's day. Marcus Dods says: "The very advances made by civilized nations in the rapid production of needful articles increase the breach between rich and poor, throwing larger resources into the hands of the few, but making the lot of the many still darker and more poverty-stricken. What is wanted is not that the charitable should eke out by voluntary contributions the earnings of the laboring classes, but that these earnings should be such as to cover all ordinary human wants. Money given in aid of wages relieves the employer, not the employed; reduces wages, not misery!" But the poor of this chapter were not referred to as the victims of economic conditions. They were people who had been excommunicated and persecuted because they loved Jesus. Every loyal soul in the Christian Church must feel the impulse to stand by the brethren who suffer for Christ's sake.

Robertson points out that there are three forces at work impelling men and nations to closer union and teaching them their mutual dependence. The first is war. When a mighty, ruthless, and aggressive nation arms itself and comes thundering across your frontiers you need help to hurl him back. We have had an illustration of this during the past five years. The second is trade. If a country is impoverished, it needs the assistance of foreign markets. If it purchases abroad, it must also sell abroad. The third is love. This is the Christian way. This has impelled to missionary effort. This has broken the shackles of the slave, emancipated the poor, built schools, hospitals, and orphanages. Paul challenges these Corinthians to help men and women of another race. He links up Corinth and the cities of Asia Minor with persecuted brethren in Jerusalem. To-day men acknowledge that economics and politics have broken down. Dare we hope for an attempt to try the method of Jesus in international affairs? Whilst seeking to lead the nations to the throne of the Redeemer, let us see to it that we as individuals express His Spirit in all life's relationships.

Our Master and Lord, Thou didst come to preach the Gospel to the poor, to set at liberty them that are bound, to bind up the broken in heart. Thy sympathies were as far-reaching as human needs. And Thou art still the same, ministering to the needs, assuaging the sorrows of men. We thank Thee for Thy compassions which are unfailing. We pray Thee that we may be so at one with Thee that Thou canst always depend on us to respond to the promptings of Thy Spirit. Amen.

Thursday, 18th. 1 Corinthians xvi. 10-24.

A church can make or mar its minister. True, there are men tough-skinned enough to be able to persevere in the face of criticism and even dissension, but, as a rule, the finest types are sensitive and highly strung and likely to be disturbed by the presence of a critical temper. Fortunate indeed is the church that has a Timothy for a pastor. Let him be encouraged. A contentious church robs itself. The great Apollos cannot come if his presence will foment strife.

Christianity does not develop softness. Both in regard to a man's own character and his relationship to society, it demands courage and endurance. Little children may think of Jesus as the Meek and Mild, but no man ever regards Him in that light. He stood against a hostile world, and when all had forsaken Him, He still stood. No one was more filled with amazement at His calm courage than the Roman soldier who had charge of His Crucifixion. Be manly, grow strong, says Paul, and it behooves us to recognize the discipline imperative to true Christian living.

One motive is to control us in everything concerning ourselves, and that is love for the other man. If you think that is easy, try it for one day. Only recognize that because it is hard you are not to think that you need not try. If it is difficult to practise love in all human relationships, what are we to say about submitting ourselves to each other? There must be leaders in every enterprise, someone must express the collective will in a rational and effective way. Having chosen leaders, do not stand aside and let them be leaders without a following. Every member ought to assist his church by active coöperation; he should be an encourager, one who tries to make God's ministers happy in their toil. Cultivate love and loyalty to your Saviour and to those who belong to His fellowship. Let the Master see that you trust Him and honor Him. The professing Christian, who does not love his Saviour, should be set aside. The Lord is come, is here now, and we ought to serve Him loyally.

Blessed Lord, by Whose providence all Holy Scriptures were written and preserved for our instruction, give us grace to study them each day with patience and love. Strengthen our souls with the fullness of their Divine teaching. Keep from us all pride and irreverence. Guide us in the deep things of Thy heavenly wisdom; and, of Thy great mercy, lead us by Thy Word into everlasting life, through Jesus Christ, our Saviour. Amen.

Friday, 19th. 2 Corinthians i. 1-7.

Grace is a peculiarly Christian term and synonymous with the Gospel. Peace is the product of grace. On the lips of ordinary men "Peace" was a simple yet beautiful salutation. When employed by Christians it implied an inward condition of health, and union with God. With such words Paul salutes men as through pen or voice he seeks to fulfill his mission from God.

What is the significance of Divine consolation referred to by the Apostle? Paul is not speaking of the consolations of God which come to people in any sort of trouble. He is writing an apology for his own life. He begins by expressing thanksgiving to God, and says that in his ministry he has oftentimes found himself hard pressed; sometimes weariness, loneliness, hunger, have been his lot, sometimes persecution, bonds, and imprisonment have been his portion, but whenever his service of Christ has led him into difficulty he has found God close at hand to comfort and console.

Much of our misery has no connection with religion. We have brought it on ourselves through our own perversity. If we insist on eating unpalatable food and poisoning our systems, we shall be laid on beds of affliction. We know it beforehand and have no right to whimper. If we determine

to live unnatural lives in bad surroundings, we have no questions of good or bad providence to ask. If we espouse certain business maxims, speculate, do things that we know are incompatible with the teaching of Jesus, we have no right to murmur against God when we find ourselves without employment or in the bankruptcy court. If in politics, domestic or foreign, we espouse Jingoism we must not turn on God because cities are burning and boys are maimed and killed. God made men free, and if man chooses to use his freedom as the bride of folly he must not be surprised at the fruit of the marriage. God made a good world but He made it for His children and not for perverse and foolish men.

The question of the goodness and kindness of God assumes a different aspect when men or women living for Christ find themselves in sorrow. Does God care? What says Christ? What says the Apostle? What is the testimony of the martyrs? One and all testify to Him Who is a present Help in trouble, Who goes through the waters with us, Whose love cannot be separated from us by tribulation or distress or sword. Paul rejoices in the constant manifestation of Divine compassion and encouragement going with us through every experience, and not only saving us, but making our experience a training school for service as comforters and encouragers of those who are striving to lead men into the Kingdom of God. Sorrow rightly borne makes me a helper of those who are in trouble. Do we know anything of this comfort and encouragement? Have we done anything to deserve it?

O God, Who hast established the earth in righteousness, and dost rejoice in those who seek to do Thy will, we pray that we may be courageous and loyal in our devotion. If we find it hard to serve Thee, if we suffer loss or pain, because of our loyalty to Thee, grant that we may hear Thy voice with its comfort and encouragement. Be with all those who suffer hardship for Christ's sake. In His Name. Amen.

Saturday, 20th. 2 Corinthians i. 8-14.

When Paul writes about God's comfort and encouragement his words have weight because he has just been facing a situation in which it seemed as though there were no escape from martyrdom. He and his companions had abandoned hope. None but God could have come to their aid. They had no resources, no influence, no friends. Yet somehow deliverance had come. Prayer had been offered and was now being offered and if the sentence had been postponed it was because of their uplifted faces as they pleaded at the mercy seat, and so long as these Corinthians prayed, God would find a way of deliverance.

But he who would know God's presence and rejoice in His deliverance must be sure that he is in the right. His conscience must support him in his affliction. If in sincerity, in holiness of purpose, in loyalty to God he finds himself in distress, God will be with him. There is no subject on which we need to be more fully persuaded than the authority of conscience. A pernicious philosophy has been sapping the life of America. Our schools and universities have been saying to our youth that conscience is custom, that the society in which we live, the civilization of which we are a part, is the controlling factor in our behavior. It is a lie and the mother of wickedness. Conscience is inherent. You can blunt it, sear it, but it is there, the voice of God, and to be obeyed without question. Do what is right without equivocation and life will become simple. You may find yourself in difficulties, but you will find Someone with you Who will more than compensate for all your losses. Robertson says: "One of the keenest of Eastern diplomatists has left it on record that subtility fails in India; that there, maneuvering politicians have ever been those who were most easily outwitted. Be sure that straightforwardness is more than a match for all the involved windings of deceit. In your daily life do what you feel right, say what you feel true, and leave, with faith and boldness, the consequences to God."

Our Father, help us to be true to conscience, firm in duty, whatever pressure may be brought to bear upon us. May we learn to trust Thee and Thy government of the world! Give us grace to follow in our Master's steps, Who when reviled, reviled not again but committed Himself unto Thee. Be with all those who contend for the right in the earth, defend and deliver them, O Lord. Hasten the coming of the day when iniquity shall have ceased from the earth. For Christ's sake. Amen.

Sunday, 21st. 2 Corinthians i. 15-24.

"They say! what say they? Let them say," is doubtless a manly way of facing criticism, and yet it is not wise or safe for a Christian man to treat slander with silent contempt. For the sake of the Master's work, it behooves him to repudiate the accusation. There were people in Corinth who said that Paul was "Mr. Yea and Nay," and the Apostle repudiates the accusation. He is not weak, he is not controlled by worldly motives. But as God is true in all His words and ways, so the servant of Christ does not use words with a double meaning. A man whose vocation it is to preach the true Christ cannot in his life deny His message. All that God has declared in Christ, He has declared irrevocably. And the seal and token of the Gospel is the character of the message.

It is a solemn thing to be a messenger,

a herald of Christ. Great issues are at stake, involving God and the destiny of the human soul. Alas for men, if the Gospel is not true, if it is not "the power of God unto salvation." How are men to know that it is true? By the incarnation of the Gospel in the preacher. His experience is the token and pledge that the Gospel is a reality. As Christ's steward, you must not say one thing and be another. You, yourself, are the greatest sermon. "He loved me and gave himself for me," "The love of Christ constraineth us," that is the resistless witness. If, therefore, Paul has not visited Corinth, it is not because he is inconsistent, Mr. Yea and Nay, but because he is loyal to Christ.

Why then does Paul write? And why is he shortly to come? What is the relationship of an apostle, a minister, a bishop, to believers? Does he possess power to lord it over the beliefs and practices of Christ's servants? Not at all. He must not domineer over his brethren, but combine with them to develop their joy. It is faith that saves.

Our God and Father, it is a wonderful thing to be objects of Thy compassion. Had we been merely told that like as a father pitieth his children, so dost Thou pity us, we could not have trusted the word. But our Saviour has incarnated the word in His life, and we call Thee Abba, Father. Every promise Thou hast given is guaranteed to us in Him, and we praise as we trust Thy compassion. Help us to be pledges and tokens to others of Thy redeeming purpose. May men seeing us learn to glorify Thee! For Christ's sake. Amen.

Monday, 22nd. 2 Corinthians ii. 1-11.

Our Fathers used a fine phrase when they spoke of the ministry as a cure of souls. Paul's attitude is that of a physician who can find no rest as long as those committed to his care are weak and diseased in soul. But sometimes a physician has no relationship to people other than what is professional. They are "cases" to be dealt with, whereas in Paul's case he was like a father nursing a sick child. If he had not come to Corinth it was because he felt so deeply. If he stayed away it was because he wanted them to find in Christ the cure for their hurt. If he is present they will think of his acts, he will be constrained to discipline them. But discipline is no cure. What is needed is that a man for Christ's sake should set about the perfection of his own heart and life. Therefore Paul will write, and then pray that the Corinthians may turn to Christ and be healed.

What is the duty of the Church to a member who has been grossly immoral? In the first Epistle Paul has insisted that without parley it must exclude the man. What is the Church to do to the man who has been expelled? It is to pray for him, work with him, yearn over him as one for whom Christ died, one whom Christ can save. What is the Church to do with the man if he becomes ashamed and penitent? It is to shield him from despair, it is to protect him from that frame of mind in which he will cease to try, cease to respect himself. It is to show that it loves him. If the Corinthians feel that the brother in question is worthy of forgiveness, Paul will indorse their judgment. We must not let Satan get the victory over any brother, Christ died for him and his worth is therefore beyond all powers of calculation. Let us see to it that the Church is indeed a city of refuge, a place of shelter, of healing, of restoration. Do not allow yourself to be callous about the lapsed members of your Church. Your neglect may lead to their irretrievable ruin.

Our Father, help us to be helpers of others. May we be very severe with sin but most tender toward sinners. Help us to be zealous for the purity and health of Thy Church, but tender-hearted and compassionate toward all those who have strayed from Thee. May we by our conduct remind men of the Good Shepherd Who laid down His life for the sheep! We ask it in His Name. Amen.

Tuesday, 23rd. 2 Corinthians ii. 12-17.

What value the Apostle placed on the spiritual! The Gospel was the most precious thing in the world and the commission to make it known the highest dignity that could come to man. At Troas Paul was in distress. On the one hand there stood before him an open door of opportunity. If he were free he could found a kingdom. But he has been expecting a messenger from Corinth telling him that the Corinthians are loyal to Christ, and the messenger has not arrived. How can he found a kingdom if at the same time he loses one? No, he must go to Macedonia and be ready to return to Corinth unless he shall receive tidings that they are obedient to the Lord. That news has come to him and at once his soul is aflame with joy. Christ has triumphed, may God be praised!

When a victorious general was given a triumph in Rome, great arches were erected and festooned with flowers, the populace went outside the city to greet the advancing cavalcade and to scatter sweet odors into the air. The general approached, riding on a white charger, followed by his troops. In his train were captives from the defeated armies, some of whom might be granted pardon, others would be put to death. Christ is marching triumphantly toward the City Eternal. Is Paul His captive, or is he one of the army being led forward in the triumphal procession? I think the latter is his idea. Satan does not,

shall not, must not, win. Grace triumphs, and the news from Corinth makes Paul feel that His Master is an all-conquering Lord.

Now the figure changes abruptly. The Spirit of Christ which suffuses itself in the souls of men is like fragrant perfume. As it expresses itself it is to some a savour of life more abundant, although to others it is a savour of death more terrible. Men around us are either in the procession of life or of death. A Christian spirit either appeals to men or is obnoxious. In one case it saves, in the other it leads to a repudiation of goodness, which means a deeper hell.

Because the ministry of the Gospel is fraught with such possibilities, who is adequate to the task? It is possible for men to corrupt the word, to live below their message, to say one thing and be another. Paul can say that in the sight of God he has been honest-hearted, living in the spirit of Him Whose Word he utters and in Whose Name he has sought to have the Christians of Corinth show a spirit of love, of loyalty and of truth.

O Lord, when we compare ourselves with the ideal which we cherish in our souls we are humiliated. We pray that our wills may be strengthened so that we may live nobly as the followers of Him Whose spirit is conquering in the earth. Help us to diffuse the fragrance of holy love. As men become conscious of our presence may they be reminded of our Saviour. In His Name. Amen.

Wednesday, 24th. 2 Corinthians iii. 1-3.

A man's work is his best testimonial. Mediocre men, those who are inefficient, may need the testimony of the influential to help them to positions of influence or leadership. Paul needs no letter so long as the men and women he has won to Christ live and act in the way the Corinthian Church has acted toward a sinner within the Church and toward a penitent backslider outside the Church.

The figure now employed is very beautiful, yet most solemn and searching. No one can calculate the power of personal influence, the coming of a man like Paul to Corinth, the influence of the believers in Corinth on Paul. A written word has great permanence. In recent days we have discovered papyri on which were written messages of love or fear, of purity or passion two thousand years ago; or we have discovered tablets of clay from the Library of Ur of Chaldea which were ancient in Abraham's day and which tell of home and business and religion, of the comings and goings of men. In Egypt there are engravings upon rock which are older than human reckoning. But what are these compared with a writing upon the tablets of the heart, the impress of personality on personality, the impartation of a belief to a soul? Someone calls the attention of a Luther to the word of an obscure prophet of Israel, "The just shall live by faith," and Luther becomes alive from the dead and lives to impress that truth on all the Western world.

Paul wrote a letter to Corinth nineteen hundred years ago, telling the Corinthians that Christians must not compromise with immorality. It is not to be condoned but expelled and stamped out. It is not a natural impulse but a degradation. An immoral church member must be summarily expelled. Paul wrote that a man expelled from the Church for immorality must not be ostracized and despised, but visited, wooed and won to penitence and hope, protected from despair. Paul said that a penitent libertine must be forgiven and restored. That this was the spirit of Christ. And Paul in saying and acting thus wrote not on tablets but on souls. The Christian centuries have made more durable his word. It will live forever. Let us remember that we are writing on souls day by day. Let us pray that the letters we write may be Christlike.

Our Father we thank Thee for Thy words which are hidden in our hearts, for all holy thoughts and moral beliefs which are written into human nature through Thy servants of old. We pray for the eradication from our souls of everything base, untrue, impure. Help us to be epistles of Christ. May Thy Spirit inscribe on our characters the word of the Lord Jesus! We ask it for Christ's sake. Amen.

Thursday, 25th. 2 Corinthians iii. 4-6.

Personal influence being what it is, how are we to avoid making false impressions? How are we to inscribe only the word of Christ on the souls of men? Paul says God will equip us for the task and enable us to influence men aright. For as Christians we are not purveyors of moral maxims, legal injunctions, commanding men to do these things and forbidding them from doing those things. We inculcate a spirit rather than maxims, we demand the Christlike, not the legal. There is all the difference in the world between a prescription and an inspiration. Someone has said, "Moral maxims are the lumber of the world," and Browning says, "'Tis one thing to know and another to practice." Prohibitions have no energy, principles have controlling and impelling power.

Paul is always conscious of the suppressive nature of law. It kills resolution. It says you must do this and avoid that and Paul had found that when a man would do good, evil held him in thrall. The law has no vitalizing power It forbids; a man listens to its prohibitions and discovers that he has been doing all manner of things

which were wrong; he tries to correct his life, but evil habits have a strangle-hold on him and he dies in resolution and in hope. The New Covenant of the Spirit is quite different. It tells a man that God is on the side of goodness, that Christ can deliver, that the Mighty One will coöperate with his will and sustain his energy. The Spirit of God will not merely rouse the conscience but bring into the soul new affections, impulses, desires. Aspirations become prayers and He who inspires the prayer answers it by emancipating the soul and leading it into "the glorious liberty of the children of God."

An efficient minister of the New Covenant is an invincible optimist. He believes that the blood of Christ can make the vilest clean, that the worst men can become saints, that there is nothing too hard for God.

Our Master and our Lord, Who couldst look upon a vacillating Peter and call him a man of rock, we praise Thee that Thou dost not despair of men however weak they may be. Thy strength is made perfect in weakness. We beseech Thee to come to our succor and enable us to rejoice in the possibilities with which grace endows our hearts. On this wondrous day when we remember Thy birth grant that Thou mayest be born again within our souls. Amen.

Friday, 26th. 2 Corinthians iii. 7-11.

Wondrous indeed is the glory of the Old Covenant. The law is holy, just and good. It emphasizes the dignity of manhood. We are not merely rational but free. We are capable of regulating our conduct according to moral principles. We can meet the Divine challenge.

Wondrous indeed is the glory of standing face to face with God. The day when the law was given, was the day when man knew the loving-kindness of the Lord. Wondrous was the luster which flooded the being of him who met with God and received the words of the Covenant. It is man's privilege to know the name and nature of the Creator. And yet the glory must wane. He who witnessed and reflected it must find that before he could make it known, the children of the Covenant, led by his own kindred, had broken the first of the Divine enactments. The words of the law brought condemnation. The letter killed, for it revealed to man how far he was from what he ought to be.

What shall be said of the glory of the New Covenant? The God Who spake from Sinai now speaks within the soul. The glory that smote Moses upon the face now radiates from within. The ministry of condemnation gives place to the ministry of life. We "who . . . . were far off are made nigh." The note of impotence and despair gives place to the note of triumphant optimism. A fading glory is superseded by the glory of abounding life. The glory that exhausts itself is exchanged for that which remaineth.

Great and adorable Lord, Who didst speak to our Fathers in divers manners and didst make angels to be Thy messengers ministering to the heirs of salvation, we thank Thee for the former covenant, for the law and the prophets. But we thank Thee most for the New Covenant of sonship and for the voice of our Lord and Saviour through which Thou hast uttered grace and truth. Help us to hear Him and hearing to obey. Amen.

Saturday, 27th. 2 Corinthians iii. 12-18.

Do you wonder that Paul gloried in the unveiled face? The old order was marvelous, but the glory on the face of Moses was a waning glory, and was veiled so that men should not see it vanish. Jesus was the effulgence of God's glory, the "express image of his person." There is no waning glory about Him, but rather a more wondrous revelation as He goes forward with His mission, until at last we see Him crowned with glory and honor at the right hand of God.

Just as the glory on the face of Moses was inferior to the glory in the face of Christ, so there is a contrast between the Jew and the Christian. The mind of the Jew was blinded, the muscles of the eyes became atrophied, insensible to the inner approach of God in the person of Jesus Christ. As he read the law, he could only behold God through a veil. His heart was shrouded, for he was conscious of a commandment which he fain would obey, but had not the strength to observe. In Christ, however, the veil is removed, the mind is released from its bondage, the heart vibrates with holy enthusiasm, there is a delight in doing the will of the Father. The soul can come to God, as a child approaches its father. The Spirit of the Lord sets the captive soul at liberty. As he comes to know Christ and turns to Him, there is awakened within him the sense of kinship with God.

In interpreting ver. 18, Dean Stanley said: "Christians having, like Moses, received in their lives the reflected glory of the Divine presence, as Moses received it on his countenance, are unlike Moses, in that they have no fear, such as his, of its vanishing away, but are confident of its continuing to shine in them with increasing luster; and in this confidence, present themselves without veil or disguise, inviting inquiry, instead of deprecating it, with nothing to hold back or conceal from the eager gaze of the most suspicious or the most curious." Walking with Christ, we see the undimmed glory of the Father shining as the light from the burnished mirror that is exposed to the sun. So wondrous is the glory that

we ourselves are transfigured into the same image, passing from one stage of glory to another, a process which is continuous as we walk with our Lord, and respond to His Spirit.

Our Father, we thank Thee, that we have heard the Voice from heaven saying of Jesus Christ, our Lord, "This is my beloved Son." We thank Thee for the word of life, which He uttered, for the glory of redemption which He revealed. We pray that we may ever walk in the liberty of the children of God, and that Thy Spirit may ever speak to us of Thy grace and love. For Christ's sake. Amen.

Sunday, 28th. 2 Corinthians iv. 1-6.

A Gospel of such potency does not require craft or subterfuge to make it effective. If faithfully declared, it will demonstrate its miracle-working energy in the experience of the believer so that every man will indorse it as the power of God. He who adulterates the Gospel, destroys its effectiveness. The Apostle glories in the transformation of human characters through contact with the Divine.

It may be that there are blinded souls that cannot discern the fair image of the Lord; who do not see the effulgent glory of the Father radiating from the face of Christ, who do not look upon the grace and truth emanating from His words and works, and who do not even see the glory of transfigured and emancipated souls as disclosed in the men and women who have been brought out of darkness into God's marvelous light. The fell genius who presides over perverted judgments, the Evil One, who generates a spirit of selfishness, lustfulness, falsehood and enmity, blinds the mind of the unbelieving lest the glory of liberty should illumine their understandings, and inspire them with a longing and passion to share it.

If the glory shining from the face of Christ were to dawn on men, they would know God as Father, Saviour, Friend, and would seek reconciliation to Him. The battle is still centering around Jesus Christ. Is He Lord? Each generation witnesses the creation of new sects and cults with a view to veiling the glory of Jesus. These not merely appeal to men outside the Church but try to seduce those inside the Church. There is one infallible test of every new society: "What place does it give to Jesus Christ? Does it interpret God through Christ? Does it call Jesus Christ both Saviour and Lord?" This is the one and only test of a true ministry and of a true Christian Church.

O God, we pray for all ministers of the Gospel, that they may be able to preach without subtility and craftiness, the glorious liberty of the children of God. We pray for all believers, that they may know Jesus as Lord and stand fast in the liberty wherewith He has made them free. We pray for the coming of the day when every eye shall see Him. Amen.

Monday, 29th. 2 Corinthians iv. 7-15.

It is a rare privilege to be a preacher of the Gospel. We have heard of college professors jeering at the idea of students electing the ministry as their life's calling. We have heard of Christian students preferring social service to the calling to preach. Dr. Denney says: "One would sometimes think from the tone of current literature that no person with gifts above contempt is any longer identified with the Gospel. Clever men, we are told, do not become preachers now, still less do they go to church. They find it impossible to have real or sincere intellectual intercourse with Christian ministers. Perhaps this is not so alarming as the clever people think. There always have been men in the world so clever that God could make no use of them; they could never do His work, because they were so lost in admiration of their own. But God's work never depended on them, and it does not depend on them now." Paul magnifies his office and yet he is humble to think how frail he is, how limited are his resources. An earthen vessel is very small contrasted with the infinite ocean, and it is as fragile as it is limited. So be it, the great Worker is God. We do but use our limited powers to express what is always beyond us.

Then follows a wonderful passage contrasting Paul's weakness and God's ability. The Apostle is hemmed in, yet somehow God does not permit him to be straightened for room; he is often at his wit's end with life's problems, yet never baffled; often wrestling with a strong and subtle foe, often wounded by fiery darts shot by an enemy, but never killed; encountering the spirit that hounded Jesus to His death, but finding opportunity to reveal the spirit of the Master in the midst of persecution. Indeed, the Apostle is conscious each day of the encroachment of death, but what of it if the life of God is communicated to those to whom he ministers and on whose behalf he suffers? It is this spirit of faith which unites him with Christ and makes him eloquent in preaching the Gospel. He cannot be destroyed, for even if at last martyrdom and death are his lot, he will triumph. He and his work shall abide, many shall experience the grace of God, and thus life shall end in a pæan of praise to the glory of God. Ah, it is a privilege to preach the Gospel. Pity the man who turns from a high calling to trivialities.

O God, we thank Thee for those whom Thou dost choose to preach Thy Word. How beautiful upon the mountains are the feet of him that bringeth good tidings! Be with

Thy servants in every land. Sustain their hearts, make them wise, encourage them, by adding to Thy Church such as are being saved. For Christ's sake. Amen.

Tuesday, 30th. 2 Corinthians iv. 16-18.

The recovery of manhood is the achievement of Christ. Others have discovered the significance of personality. Epictetus can defy those who would silence him by torture, maiming, or death, asserting that they cannot destroy his manhood, his essential self. He stands in his integrity. But that is a vastly different thing from the apostolic consciousness. Paul may be persecuted and distressed so that he becomes conscious of approaching death, yet his true self is ever expanding, ever growing. The crowning of personality is the effect of persecution on the follower of Jesus.

Not only does the loyal servant of Christ find his manhood enriched by the persecution and dying of his body, but he also finds that the burden of suffering which is for a moment is made contributory to the development of a burden of glory which can know no exhaustion but is excessive in that it is eternal.

The loyal servant of Christ does not fix his attention upon things that are temporary. These are not the goal of his striving, the objective of his effort. Seneca understood life when he said: "The things that most men seek after are but objects of the imagination and present a show of being but for a time. Let us give our minds to the things which are eternal." This is what Paul does. He fixes his attention on things that are real, substantial, permanent. Human nature is a very frail thing. "Time tires the stoutest runner, crumbles the compactest wall." But the spirit is akin to God and life's disciplines contribute to its eternal enrichment. Let us be brave, sustained by an immortal hope, let us faint not.

O God, we adore Thee for Thy wondrous grace. Thou findest us impotent and makest us mighty. Thou discoverest us impure and makest us clean. Thou dost come to us when we are straining after the unsubstantial and unreal and teachest us to fix our attention upon the permanent. Help us to respond to Thy call and to walk worthily of our high calling in Christ Jesus. Amen.

Wednesday, 31st. 2 Corinthians v. 1-5.

It is a good thing for a man in the full vigor of life to give himself up to the calm and deliberate facing of death. What does death mean? Is it a tragedy, or an incident fraught with infinite possibilities? Paul has had to think a great deal about it. The infirmities of which he was conscious, the perils, the persecutions through which he passed, compelled him to think about death. He tells us the result.

The body is like a tent or movable house that can be broken up. Life is a pilgrimage, and man tabernacles for a day or two. When he takes the final journey, does he go a homeless wanderer into the void? The body is largely man-made and has many imperfections, but it is a covering, a habitation for the soul. What of the future? Denney says: "The old was a tent; the new is a building: the old, though not eternal, made with hands, had many of the qualities and defects of manufactured articles; the new is God's work and God's gift: the old was perishable; the new is eternal."

Faith in the future leads Paul to think of the life beyond as a going home. He is possessed of a certain homesickness as he thinks of the blessedness of being able adequately to express himself. A habitation from heaven, God-made, perfect, must be so wonderful that he would fain be clothed with it now. Paul finds no comfort in the idea of a disembodied spirit, it seems so shadowy and unreal. To him heaven is not a place of shadows but a place where individuality finds adequate expression.

Paul finds the burden of the flesh a real thing. Yet he is not morbid. He does not like the idea of dying. He is a healthy-minded man and loves life. If he speaks about the life beyond it is only because he can be himself there. It is not dying, the putting off of a garment, the rolling up of a decayed tent that interests him. He is interested in something new, rich, free, adequate to the expression of a man's true self. Paul believes that God is concerned in a good man's death, that He has given him already the consciousness of eternal life and will provide for him means for the adequate expression of that life.

Our Father, we thank Thee for our present life with its rich experiences, its happy associations, its glorious possibilities. We praise Thee for the hope of a fuller life beyond. May our life here be an upward journey, a daily approach to Thy dwelling place, and transformation from the image of the earth into Thine own image! For Christ's sake. Amen.